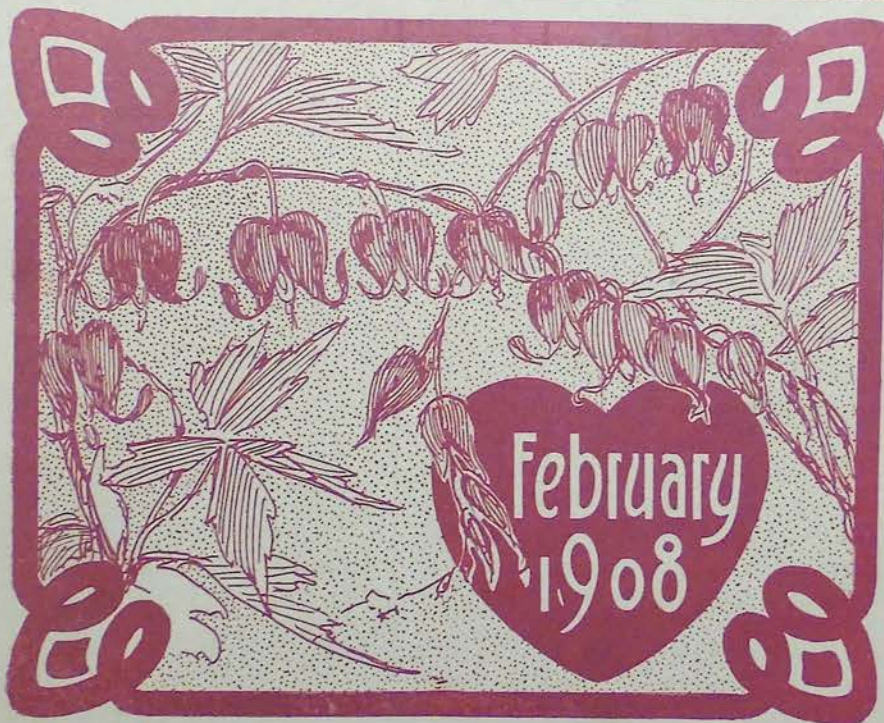


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# NEW THOUGHT

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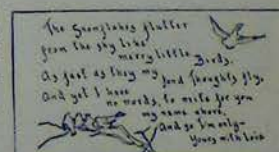
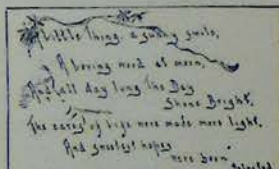
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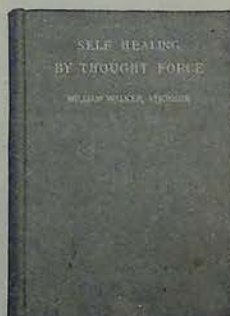
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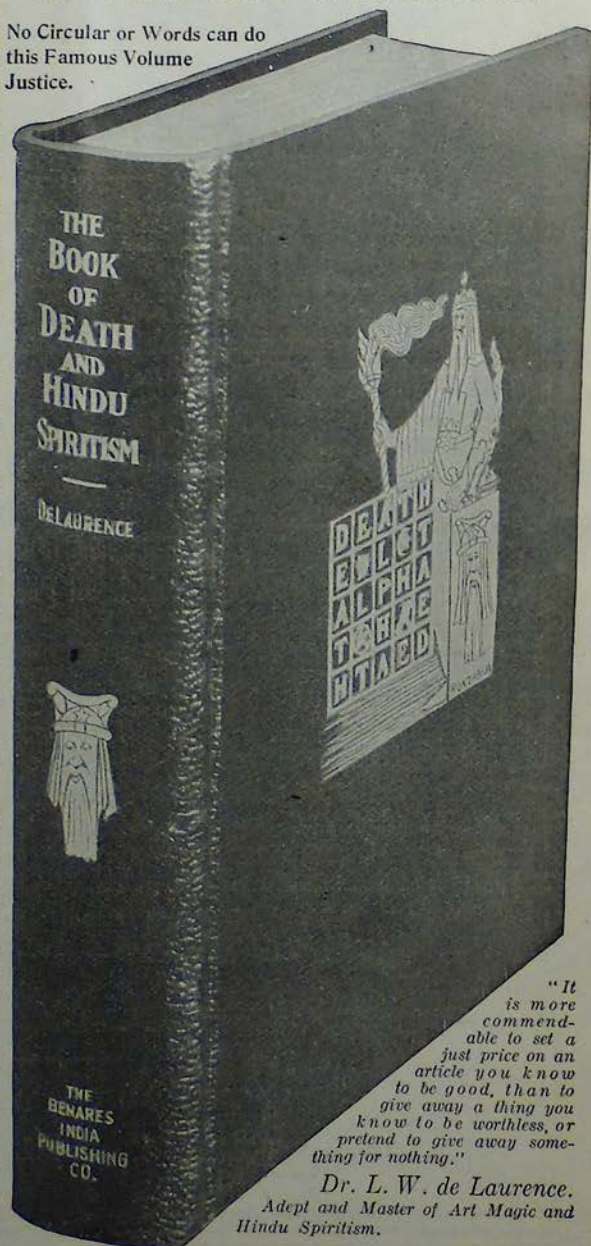
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# New Thought.

"By thine own soul's law learn to live,  
And if men thwart thee, take no heed,  
And if men hate thee, have no care;  
Sing thou thy song and do thy deed,  
Hope thou thy hope and pray thy prayer."

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## Chips From the Old Block

WILLIAM WALKER ATKINSON.

The only way to get rid of Fear is to *get rid of it*. Tell it to "shoo!" just as you would a troublesome fly.

\* \* \*

When you once realize the folly and uselessness of Fear, it becomes simply a matter of manifesting what you believe. But many of us haven't settled the matter in our own mind yet. We say that Fear is useless, and all that, but deep down in our hearts we have a lurking sense that it is a thing which, while hurtful, had better not be defied.

\* \* \*

We are like the devil worshipers in Africa, who, while thinking that the devil brings them all sorts of evil, still offer sacrifices to him, in order to keep him in a good humor—sort of a sacrificial jolly. And many of us are treating Fear as if it were a big painted idol on a pedestal, to which we must bow. Nonsense! There's nothing to be afraid of, unless you make it yourself.

\* \* \*

Fear never did any good, and never will, and there's no sense in bowing down to the old painted monstrosity. Kick him off of his pedestal and dance all over him. Don't be afraid of him, for he's only an old fraud—a great, big mental bluff, that's all.

\* \* \*

When you get to see Fear as a muslin-and-lath bugaboo, you'll have no need to ask how to get rid of him. You'll just let fly a broomstick at him and smash him once and for all.



## Bishop Fallows' Psychological Healing Too Premature

BY ELLA WHEELER WILCOX.



It is interesting to one who has heard his dearest convictions branded as crazy illusions, to watch the men of science and letters and the orthodox minds of the day, coming into line with those illusions, and it is particularly amusing when these wise men declare themselves to be the originators of the ideas.

No being, human or divine, known to history, sacred or profane, can be called the originator or discoverer of mental or spiritual healing. Christ learned the laws of spiritual healing with all his other miracle powers, in India from masters older than he.

In the Dhammapada Buddha it is said:

"All that we are is the result of what we have thought; it is founded on our thoughts. What a man thinks, that he is; this is the old secret." In the least known Atharva Veda there are suggestions and affirmations for the cure of disease which rival in minuteness and number any modern mind-cure scheme.

Those who care to look up these old works can find how the masters of the most ancient philosophies were familiar with all the laws claimed to be discovered by Theosophy, Christian Science or New Thought.

Professor William James, for thirty-five years professor of psychology in Harvard, has come into line with this trend of thought. The November *American Magazine* contained a very interesting article from his pen on the subject.

Doctors of medicine are coming to see the necessity of including mental and spiritual healing in their eclectic methods.

The position taken by Bishop Fallows is perhaps a little premature for so recent a comer in the field of metaphysical illumination. The old adage that it is well to make haste slowly would be wise for him to remember. Even the great soul Schlatter, who came from the Silence with remarkable powers of healing, was obliged to flee from the throngs of sufferers who besieged him, and to go back again into the source from whence he came.

Christ healed but a few of the multitude that pursued him.

Once in a while a physical sufferer is in a receptive state which permits another to heal him by the Law of Assertion. But the majority of people are too utterly sunk in thoughts of themselves to receive such help.

Real healing must come from within, like real happiness. There is nothing impossible for the awakened spirit of man to accomplish if he



comes to A FULL CONSCIOUSNESS OF WHO AND WHAT HE IS.

The Seers of old asserted continually, "I AM THAT."

"That" means the cause of existence, which to their devout minds was too sacred a being to give a name. They believed each one of us expressed the whole of God; and that when we came to realize this truth we would be incapable of breaking any laws of nature, of thinking or doing any unselfish things, and therefore we would be possessed of unlimited powers. Health, wisdom, opulence, happiness, would be ours.

The man who reaches this consciousness can help others, but it would be unjust were he permitted to heal all others who came to him, with no personal assistance from them.

Sickness and suffering have their place in the world at the present time. We never should have introduced them; but now we need their lesson. Many of us, all of us who are worth while, have found mental and spiritual compensations which repaid us for seasons of physical suffering.

God Himself has no right to heal us before we obtain this compensation. It is for us to learn how to heal OURSELVES.

Until we do, we can never stay healed.

When a liberal father has given his son an allowance, and the son spends it in riotous living, the father has no moral right to pay the son's debts and give him another liberal allowance to use in the same foolish manner. Let the son first suffer the consequences of his folly and learn the worth of money.

Just so we should learn the value of health, which we lose by our breaking common-sense laws of nature. Why should we be miraculously healed by another, only to go forth and break more laws and expect more healing?

The world needs physicians and medicines still, for the many who are not ready for the spiritual illumination.

Humanity is like a forest: always is there the underbrush and the tangle of small trees growing up.

They cannot all become great trees at once.

Never were so many people awakened on this subject of the Divine Power within us as today.

The old creed of salvation by blood is giving way to a higher creed, the creed of THE CHRIST WITHIN.

Almost every human being, whether doubter or believer, were he told today that Christ was coming to visit him, would prepare a clean, comfortable chamber for His use.

If every human being is made to realize that *Christ dwells within his own soul*, with all His miraculous powers—if this idea is fully established in his mind, he will KEEP HIMSELF CLEAN AND FIT FOR SUCH AN OCCUPANT. If he is continually told that, whatever his condition, he "WILL BE SAVED" merely by believing, he will do, probably as three-fourths of the orthodox Christians of the world have been doing



for centuries. He will indulge in jealous, envious, grasping thoughts in business and social life; he will try to outshine his neighbor; he will indulge in gossip and say behind his neighbor's back what he would not say to his face; he will elope with his neighbor's wife or ruin his daughter; he will eat and drink and live in a way utterly at variance with Nature's laws, and call it "God's will" when he breaks down in health. And then he will pray God to heal him and ask Christ to save him.

But when such a Christian gets out of his body he will find he is not SAVED. He will not find Christ. He will be a million leagues from the Christ Realm, in a realm made by himself while here on earth. He will have to learn his lesson and work his way out and up to higher realms after death, since he did not learn them here, thanks to his orthodox creed.

Let bishops and clergymen preach that to people—instead of trying to become their healers.

When each man learns he is HIS OWN SAVIOR he will become his own HEALER.

## New Thought and Foods

BY LEON ELBERT LANDONE.

*"All is one energy and all one substance—what difference does it make what one eats?"* Such is one of the questions which come to me nearly every day of the year.

Continuing, the questioner often writes: *"If my mind consciousness is centered, I can eat anything I choose and it does not injure me in the least? Why should I trouble myself about dieting, about selecting foods?"*

In the first instance, let me agree with every "New Thinker," every Divine Scientist, every Christian Scientist, who states that all is one force, all is one substance.

The great scientists of the day are agreed that all *forms* or *manifestations* of energy are but variations of the one universal energy. The great materialistic scientists agree that all *forms* or *manifestations* of substance are but varying combinations of differentiations of the one universal substance.

I agree most heartily with all this, but I am also convinced that there *are* variations and differing forms of manifestations both in vibratory forces and in substance composition. Personally I am as certain as I am of my existence, that all matters—all substances—are but variations of the one substance, but I also know that to me and every living human being, no matter whether we call ourselves Christian Scientists, Divine Scientists, Absolutists or Physiologists, there is an essential difference between carbohydric acid and cream.



Truth will always out in the practice. Teaching, preaching, affirming, concentration, idealization may each and all deceive us—may make us believe and state something or many things which we *believe*, but which practice tells us is a mistake.

There is a difference between angel food cake and sawdust, there is a difference between ground chocolate and iron filings even though they are composed of the same universal substance.

The difference lies in the manifestations. And it is the manifestations with which you and I have to deal as well as with the universal substance.

What makes this difference in substance manifestation? The difference in vibratory manifestations. Change of energy means change of substance.

Even the old-type medical men and druggists must admit that they know that energy changes the chemistry of the substance through which the energy passes.

Did they not, in your days of drug slavery, often tell you to keep this prescription or that prescription in a *cool* dark place? And why? Because heat energy if allowed to pass through the fluid, would change its chemistry, would change its substance. Because light energy if allowed to pass through the preparation would change its structure—its substance.

Every substance in the universe is dependent for its chemical nature upon the forces passing or vibrating through it.

*"That is just what I think,"* says the absolutist in reply. *"And as my mind is a greater force than all these cruder forces, so I can eat anything I choose and change its chemistry by the mind vibration."*

But remember that these substances vary because universal mind has vibrated through them in varying types of manifestations. One type of universal consciousness produces one type of chemical food, another type of universal consciousness produces another type of chemical food. All substances are but the crystallization of universal consciousness.

The Great Universal—condensed, concentrated into substances varying in their manifestations, is prepared for us. The Great Universal has also given us common sense to choose. Why not employ both and not mock the universal in manifestation?

Do you not choose between negative and positive thoughts? Between cheerful and melancholy thoughts? Why not also choose between the varying chemicals produced by the vibratory variations of the great universal consciousness?

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*"The fool maintains an error with the assurance of a man who can never be mistaken; the sensible man defends the truth with the circumspection of a man who may be mistaken."—DeBruix.*



## The Fundamentals of Success

### IX. PERSEVERANCE AND CONCENTRATION.

HENRY FRANK.



Eagerness often conflicts with persistent effort. The ambition to achieve is sometimes more spontaneous than enduring. We all wish to do something that might make a stir in the world, but few of us have cultivated the habit of application sufficiently to make our ambition of much worth.

How many moments, years, hours have been wasted in the reverie of the fireside, reading pictures in the firelights, and rearing spectral castles, which vanish instantly we feel the call of a strenuous endeavor. The world undoubtedly would possess a superfluity of geniuses if every conception that comes to the human brain could be instantaneously materialized.

The fact that application and continuous effort, often through arduous inconvenience and painful opposition, must be endured before anything worth while can be accomplished, protects the market against overproduction.

Most of us are so made by education and habit that we run away from an idea the moment we perceive that it will make demands on our leisure and the devotion of our brain and brawn.

We are all instinctively lazy, and each of us feels that to achieve aught we must needs become a Sisyphus. But how few of us are by nature or training so capacitated that we can continue to roll up the great stone of endeavor and then again roll it down the hill of life, free from the palsy of discouragement and disgust!

Yet to do anything well, requires not only effort but *continuous* and *sustained* effort. Therefore any education that tends to increase the disposition to apply one's self to any venture undertaken, is of good effect. One cannot tell to what extent the culture of the so-called society accomplishments may have induced indirect benefits. The study of music, for instance, is undoubtedly an exaggerated and silly social fashion. If 99 per cent of all the sweet young maids and hair-split young men who have been forced or at least persuaded by their loving mamas to slaughter Mozart, Mendelssohn and Chopin upon the suffering piano-forte, had been put to more useful occupations, undoubtedly the marriage market would be better stocked and the divorce courts less belabored.

Nevertheless, nature hath her compensations. And one of the chief compensations in way of benefits that offset evils, is the fact that no one can learn to play the piano-forte even *indecently well* without a vast deal of application and perseverance. I have known some young ladies who



in the days of pubescent ambition, when all the future was full of glory and any morning might usher in the advent of the ever welcome Prince Charming, to sit for six hours at a spell with silver coins on their knuckles, teaching themselves so to play that never shall one of the shining symbols fall from its dainty pedestal, however vigorously the metacarpal muscles may hammer the unhappy keys.

A better discipline to induce sustained effort and perseverance could scarcely be conceived. In after years the faithful adept may profit but little from the "accomplishment" as a direct asset; but indirectly she will have attained much. If the same effort shall afterwards be diverted to carpet sweeping and bread making, be assured the floor will be clean swept and the bread will display that brown sheen that none but our sainted mothers could conjure.

It must not be forgotten that perseverance is never achieved until it becomes a habit. It is a long road and a long way around that leads to the mountain top; and none are there who ascend but those who never tire of the tedious passage. How many are there out yonder amid the Rockies, who on first beholding the golden summits bethink themselves that a good appetizer before breakfast is to run up to the top as we would run up a flight of stairs? But after a few moments have undeceived the ever easily deceived senses, and the bubbling enthusiast has learned that the summit cannot be reached in a few pre-prandial moments, but will require many laborious hours, he is seized with instantaneous ennui and prefers to tackle a tender steak than the distant hills!

Thus ever with the eager enthusiast. He counts not in the bundle of his slim assets the ever essential coupon of persistence. He would do, he would do, he would do; but like Macbeth's witches his threat ever vanishes in the vacuous air. He is easily tired; he prefers to unload the effort on somebody else.

THE FIRST QUALITY OF PERSEVERANCE IS CONCENTRATION. Until you have your mind well set on what you wish to accomplish, your efforts will be scattered and ineffectual. The greatest cause of human failure is the lack of the individual to find his fittest place in life. It is Dean Swift's "square-hole" men ever trying to squeeze into the round holes, and the "round hole" men forever falling through the square holes. Until we find out whether we are really round or square, it is folly to look for any hole at all. But the only way we ever learn this secret is to determine to apply ourselves to some occupation upon which we have fully resolved. Once begun, never let go though the heavens fall. I once heard one of the most successful of preachers, who was at that time a university president, say that when once he undertook a bit of work, he would carry it through though it carried him to hell. I never heard of his going to hell, nor did I ever hear of his failing in aught that he undertook.

This is the only spirit that will carry us successfully through the severe battle of existence.



Benjamin Disraeli made up his mind to one thing, and upon that he fixed his gaze in spite of failure and disappointment. His father was a distinguished literary man, and the son inherited much of his ability. The fact that when he was only twenty-three years old he wrote a successful novel, "Vivian Grey," proved that he must have been tempted to follow in his father's footsteps and make himself famous in the world of *belles lettres*. But he had determined on another plane of action in which to contend for his fame. He wanted to go to Parliament and become a distinguished political leader. In his first efforts he failed utterly and repeatedly. The people did not seem to want him; but the less they wanted him the more he was determined to get into Parliament. Finally he succeeded by putting a little "rotten borough" in his pocket. It seemed as though his chance had at last come to him.

But a still greater trial was to test his determination, his concentration on the one only ambition of his life. The time at last arrived when he could make a speech before that august body. Now he would nail the flag of his fame to the utmost heights of history's staff. But alas! Never did man meet with more humiliating and crushing defeat. Although he tried by every trick of theatric art and vehement oratory to attract the eye and ear of his auditors, his curious foreign antics, his bizarre appearance, his sportsmanlike array of conspicuous garments, all utterly failed and he was literally laughed off the floor with a wild guffaw of ridicule.

But was he defeated? No. He had but one ambition and he was determined to concentrate all his forces upon its attainment. His face was livid, his black eyes sparkled like diamonds; and, shaking his bony fist in the face of the Liberals, he cried in grating tones, "I have begun several things many times, and have often succeeded at last. I shall sit down now, but the time will come when you will gladly hear me!"

And the time did come when not only the English Parliament gladly heard him, but all Europe—when he was one of the three greatest men at the time in the world.

Thus Robert Browning conceived in his early days that he would like to be a poet, and nothing but a poet. Although many temptations came from time to time to lead him astray, he kept his mind stayed on his one only ambition and became at last one of the most honored of poets in the temple of fame.

When we recall all the many young men and women in early life; when we remember the boys and girls we played with for years in our early childhood—how many of them have disappeared from the scene of life's actions, "unhonored, uncoffined and unknown!" How many of them have been utter failures! How few of them have met with even partial success! There is but one cause; for life moves by law and not by chance. Chief among them was the cause that they did not determine early enough in life what they would become, or if they did, re-



solved so feebly that the first wind of opposition drove them from their trembling moorings.

THE SECOND PRINCIPLE OF PERSEVERANCE IS SUSTAINED APPLICATION. We can all try a *little*, but to try hard and constantly till the end is attained, that is another matter. Samuel Johnson unwittingly complimented the Scotch by declaring that while an Englishman against whom you vote in an election will stomach it and grow sulky, the Scotchman though you vote against him a hundred times will come again smiling and complacent and politely ask you not to forget to cast your ballot in his favor.

True perseverance insists upon sustained effort regardless of all results. He who looks for victory with too much expectancy seldom procures it. The genius of application consists in effort, effort, whether victory comes or not. Some time the victory must come, howbeit it may not be in one's own day. But the very fact that we have persisted leaves its own effect upon our generation.

There seems to be in some lives a fated condition that makes apparent success impossible. There are those who are so disposed that they cannot desist once they have begun, and though positive failure stare them in the face nevertheless they work on and on. Take the case of poor John Fitch, the real and original inventor of the steamboat, although Robert Fulton has been granted by history the full honor of the invention. This unfortunate man struggled for fifteen years to convince the world that his dream could be practically realized—only to be laughed at and counted insane. Nevertheless he bombarded the legislatures of several states for assistance; finally succeeded in forming a stock company; and, granted the exclusive rights of the Hudson and the Ohio rivers for purposes of experimentation, seemed finally to be on the verge of genuine success when he made a good trial trip on the Delaware. But his best boat, made to run on the Mississippi, was so damaged it could never be reconstructed and the patents expired before he could build another. And so one disaster after another, both on this side and the other side of the Atlantic, confronted him, till, at last, discouraged, downcast, and driven to actual insanity he made an end of his ill-fated life.

The glory of his life consists in his perseverance in spite of apparent failure. But it was not a failure, for it was finally decided on the best authority that the invention of Robert Fulton was not at all original but was in fact nothing but a repetition of the patents once granted to Fitch, which had in Fulton's time expired.

If we expect to achieve anything of worth we must set out with the anticipation of opposition, obstruction and discouragement. Success seems to demand that our courage and perseverance first be tried before she deigns to honor us with recognition. But when the heart is once in love with its work, it matters not though all the heavens frown on us, and earth with its myriad forces oppose us, we cannot but work on, as



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a lover but the more pursues his inamorita the less encouragement she affords him.

Happy he who has found the work he loves. His joy is in his occupation and little does he disturb himself whether or no Dame Fortune smile on him. There was once a young man who came to New York city with some dramatic wares to sell. He had composed an opera which he was sure would overwhelm all his critics. His first disappointment came when the manager to whom he had offered the manuscript returned it with the usual apology for its rejection. Of course he felt downcast, but he persisted and went from one manager to the other till one day he found one who was sitting calmly in his office on Broadway and who seemed to be in a most receptive mood. Approaching him with confidence he assured him he had under his arm a beautiful comic opera which if he would but review he felt sure would convince him it contained a fortune for one who would exploit it.

"What!" with seeming rapture, exclaimed the apparently pleased manager, "you have an opera!" With boundless glee the struggling author confirmed the manager's anticipations, and felt his heart leap with joy when the manager arose and taking him by the arm led him to the window. He thought he intended to take the manuscript to the light and review it. But instead he said, with much solemnity, "Young man, look across the way. What do you see?"

Suspiciously the young composer stuttered, "Why, I see a big building."

"Yes," exclaimed the manager, "and you see also many windows, do you not?"

"Yes," again stuttered the youth.

"Well, my young friend"—and this with undue deliberation and hauteur—"in every window there sits a man with a comic opera on his desk begging for some manager to undertake its production. Fly, my boy, the woods are full of them."

That settled it. No more comic opera aspirations for the ambitious lad. But did it kill him? No. If opera was overdone maybe drama and comedy were not. So all undaunted he set himself devotedly to the task he so much loved, and though he was forced to seek an occupation as an accountant from which to secure a livelihood, he toiled long and arduously at nights, at length producing a play which has since held the boards successfully in this country and abroad. And if perchance any of my readers shall witness the production of "Prince Chap," or may have already done so, the pleasure will have been increased by learning this bit of the author's history.

I knew another young man who came to the city inspired with the feeling that he was possessed of genius for song-writing. He wrote many little ditties for the stage, but could get no manager to listen to him. Nevertheless he wrote on, keeping himself as best he could, till he felt that he had written enough to make a showing, when he waited outside

the theater till the manager appeared, then attacked him on the sidewalk and threatened to brain him if he did not look at his stuff. The result was that when once the manager gave heed to what he had composed, he was so taken with it that he immediately engaged him to write all his songs for him. Today that young man can command an option of several hundred dollars on anything he writes, which he never forfeits if his stuff is refused.

It was merely the divine passion for his work, that consumed him, that compelled him to persevere till final material success crowned his efforts.

This is the law of successful adventure. First engage in such work as you most love; then never desist from the choice of your divine passion till by dint of patience and unceasing perseverance, you have forced from Fortune the overture of her favors.

(To be continued.)

## Law

E. McELROY RYAN.

*All the giant power of Gravity, which holds  
The universe compact in its embrace,  
And lays on man its great oppressive hand,  
Bending his haughty head unto the earth;  
Keeps not the Sap from answering the call  
Of the tree's heart when awakened by the Spring.*

[ 1 ]

*Thus too in man, there's that which, awakened, laughs  
At obstacles which would obstruct its path;  
And sees in laces—not shackles coarse which bind  
Him like a loathsome slave unto his task—  
But a bright path, which his fond Father blazed  
Up through the dreary wilderness of sense.*

*"The secret of a sweet and Christian life is learning to live by the day. It is the long stretches that tire us."*

*"The happiest life is not that which is always in the sunlight, but rather that over which a dark cloud has once lowered and passed away."*  
—Hall Caine.



## Deal Not In Negations

(Seventh Article in Series on Self-Healing.)

HENRY HARRISON BROWN, Author of "*Self-Healing Through Suggestion*," Etc.

All successful mental activity is accomplished through concentration of mental forces. No success is his who has "too many irons in the fire." Success is but the manifestation of mental concentration upon *one thing at a time*. Every manifestation of passion in every line of human expression is a concentration in feeling where thought, for the time being, is abandoned. The angry man does not think. The lover is carried away by the intensity of his passion and has no reasoning powers. The same is true of the appetites; hunger, thirst, avarice and sexual desire all destroy, under concentration, the reasoning powers. We are in the habit of saying such persons are uncontrolled. They are uncontrolled, because thought is subordinated to emotion. They are controlled by the Absolute in the same manner that the leaf in the wind and the driftwood in the stream, the lightning in the cloud and the seismic forces of the earth, are controlled, and that is, *by environment alone*. To the extent that one is thus subject to Absolute Force, he has not yet unfolded into that individuality which belongs to him as a human being. He is an example of that form of concentration through which Nature produces all her manifestations, from the birth of a nebula to the birth of the human embryo—*involuntary and unconscious* concentration.

It is the purpose of human experience from birth to maturity, to bring the individual through expression into consciousness of himself as power, and thus, through individual conscious control of *that Absolute power which he is*, to perfect his individuality.

Thus the universal principle of concentration results, in each human being, either in complete self-control or, through giving the emotional and passional nature unlimited sway, in disease, insanity and death. The insane person, the drunken person, the angry person, stand at one extreme as examples of an absolute lack of self-control. From this extreme, humanity is unfolding toward that other, represented by Jesus when in his consciousness of unity with the Father he said, "*All power is given unto me in Heaven and in Earth.*" To the extent that an individual becomes conscious of the fact that he is Power, and consciously directs it, does he become independent of his environment and through self-control builds that environment to his desire.

Self-control begins in the control of the emotional nature. One serious mistake lies in the confounding of self-control with prohibition. These two are as far apart as light and darkness, as the unit is from the cipher. Self-control is liberty and self-government. Prohibition is slavery and government from the external.

Life unfolds into human consciousness through expression. To refuse expression is to refuse to live. Expression, then, is life; repression (which is prohibition) is death. To repression we may look as the cause of all disease, insanity, suffering, failure, crime and death. Drunkenness, the social vice, and domestic inharmony, all result from repressed conditions; because life being a form of force, acts as all force acts when repressed—it finds some other channel, or makes one. And as the boiler bursts when there is no vent for steam, as the cloud flashes when there is no other method of equilibrium, and the earth quakes and cracks from pent-up power, so do human beings when repressed find relief in those explosions which we term anger, sexual excess, avarice and crime.

These unpleasant conditions are conditions of absence; conditions of want; conditions of lack; repressed conditions; uncontrolled emotional conditions. All uncontrolled conditions are negations of individuality.

The affirmation of individuality is "I AM." To the extent that one affirms and lives in the consciousness of his individuality, he manifests health, happiness and success.

To the extent that one ignores his individuality by affirming "I am not," no matter what follows in the affirmation, the deed is self-destructive. For instance, "I am not well;" "I am not rich;" or "I am not successful"—or putting it in the ordinary form—"I am sick; I am poor; I am a failure;" are affirmations that have the same effect upon life—which is power—as the attempt to check the flowing of a stream or the escape of steam from a boiler; either an explosion is caused, or there is destruction of the machinery in the one case, and of the organism in another.

For despite all ignorance of the fact, and all denial of it, each individual person is an expression of Infinite Power. As long as that power manifests through the body, we say the person is alive; where there is a normal free expression, the person is in health. Whenever anything interferes with this free expression, there is an accumulation of power, which is also a concentration of power; this power must have some form of expression. Ultimately, like water behind the dam, the accumulation becomes too great for individual resistance, and the person is swept away by the tremendous accumulation, and we say he has lost self-control. He manifests this loss in some passional excess, some form of insanity, or in some disease, in which that repressed power is tearing down its organism; if not given opportunity for expression, it will ultimately destroy that organism in death.

To be healthful and successful, one must *consciously* direct the expression of Life, and not allow that primal manifestation of Life, the emotional nature, to have sway over him.

The evolution of the Absolute into the individuality of human consciousness continues just the same whether the individual is self-controlled or not. It makes no difference to the soul itself whether the individual is happy or unhappy. But there is all the difference to the



consciousness between happiness and unhappiness, whether the individual controls his emotional nature or allows it uncontrolled expression.

Every successful person deals with conscious possession. No person can have health who deals in the negation of Life. I AM LIFE! is the affirmation under which there is a conscious direction of the individual as Life.

"I am sick!" (I am not life) leaves the individual in the condition of men ignorant of the power which is steam, and the power which is dynamite. These men through their ignorance, which is a negation of the power which these forces are, use them carelessly—are blown to pieces by them. The affirmation "I am weak" or the affirmation "I am sick," does not change the fact that the individual who makes them is in reality Infinite Power. The belief which causes these affirmations is a check upon Infinity, and since no human negation can limit expression of Infinite Power, it will continue to express itself under this belief, and will destroy tissue, produce disease, insanity and death.

This illustrates the danger of any negation in regard to the possibilities of individual life. Negation of one's power to be and to do any desired thing is as dangerous to that person, as Life, as is the stopping of all vents in a steam boiler is dangerous to the engine. The simplest reflection upon Life as a form of Infinite Energy will lead one to see the danger of negation.

Paul tells us to "*think upon whatsoever things are lovely.*" There is no better therapeutic advice.

All human desires are the awakening in the individual of the consciousness of divine activities. All desires must have, in some way, their expression. Hunger is the divine cry for food; but the divine does not decide what food shall be consumed. The same is true in regard to thirst and any one of the passions. How they shall be gratified the individual must determine; since by denial of them there will be an accumulation of force which will result in disaster. Self-control, temperate gratification of every desire, leads to health, happiness and the unfoldment of individuality.

I said in the beginning of this essay, all successful mental activity is accomplished through concentration of mental forces. This is true whether we think of the success of the Absolute in finding expression, or the success of the individual in accomplishing that which he desires or that which he fears. Success lies in reaching that end toward which our thought is tending. Consequently, if I fear disaster, I am successful in that line *when disaster comes*. If I am afraid of failure, my thought is successful when failure comes. Old Job was successful when he said, "The thing I have feared has come upon me." Concentration under fear, under belief in failure, accomplishes its end, just as the opposite concentration under faith, belief in success, accomplishes the end desired.

Thus, every form of disease is the result of concentration, is the result

of an accumulation of repressed forces, under the belief in disease; just as health is the result of concentration of thought, under a belief in health.

Therefore the first necessity of the one who would heal himself through mental science is that he should grow into a firm conviction that each person is a manifestation of Infinite Power, and fix his mind intently upon the affirmation "I AM LIFE."

Next, he is to grow into a constant habit of thinking of Life as a constant flow of power from the sub-conscious to the conscious manifestation. He is to realize that he is to control this flow through his conviction of Truth. These convictions take the form of affirmations.

Next, he is to have faith in the divinity within and to recognize every desire as normal and natural, giving it a controlled expression in those channels which experience has shown him to be wise and healthful.

Lastly, he is to recognize that emotions are expressions from the Divine center; and, as power, they are to be directed along lines which the experience of the race has shown to be productive of health and happiness. To thus control the emotional nature is not to make one less loving, less affectionate, less expressive, but gives him that stability of character that insures self-respect and the respect of others, and which leads to the accomplishment of his ideals.

To heal one's self and to keep well, let there be ever a concentration under faith in self, faith in the All Good, and faith in the ultimate realization of every human ideal.

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*"De man dat talks without thinkin' runs a heap mo' risk dan de man dat thinks without talkin'."*

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*"Love's secret is to be always doing little things for God, and not to mind because they are such very little ones."*

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*"Don't take too much interest in the affairs of your neighbors. Six per cent will do."*

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*"The best thing to take people out of their own worries is to go to work and find out how other folks' worries are getting on."—Mrs. A. D. T. Whitney.*

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*"Form a habit of throwing off before going to bed at night all the cares and anxieties of the day—everything which can possibly cause mental wear and tear or deprive you of rest."*



## Fulfilment



FELICIA BLAKE.

*The thing that I thought I wanted  
Was the thing that I did not get;  
The thing that I got was empty,  
Was bitter, was sad—and yet  
I learnt a wonderful lesson,  
A lesson of more than control;  
And I left my selfish darkness  
To live in the light of the soul.*

*The thing that I thought I wanted  
It had broken my heart to lose;  
The thing that I got but added  
A throbbing pain to the bruise.  
And yet the light of heaven  
Banished the clouds of earth  
And I found a joy eternal  
In place of a fleeting mirth.*

*And now the things that I want  
Are always the things that I get;  
And the things that I get are sweet,  
They leave me with no regret.  
For I find I have ceased to ask  
From a selfish wish alone,  
Because in the light of the soul,  
I long for—I want—but my own.*

## The Reading Circle

ELLEN BURNS SHERMAN.

EIGHTH MEETING—PRENTICE MULFORD.

To Prentice Mulford belongs the distinction of being one of the most unknown of modern celebrities. To this honor one might also add another—that of being an author from whom more second and third class "New Thought" writers have filched sentences and ideas than from almost any other writer in that line of thought. Notwithstanding the former fact, the series of his essays, "*Your Forces and How to Use Them*," in single pamphlet and bound form, have gone to almost every country of the earth, and that despite the fact that with a mustard-seed-

like faith in the self-promulgating power of the truths he advocates, Prentice Mulford ignored the literary booster so entirely that he gave orders to his publishers that his works should never be advertised outside their own covers.

As Prentice Mulford addresses himself to the sick, weary, disconsolate and unsuccessful, he is sure of a permanently large audience. Briefly summarized, his whole philosophy is an elaboration of the theory that everybody has in himself wonderful powers, of which he is entirely or only dimly and ineffectually aware. Chiefest of these latent forces which we possess is the power to draw unto ourselves, from the boundless treasure-house of the universe, whatever gifts we will, be it mental, moral or material. From this point of view, Mulfordism is nothing more than an expansion of certain well-known Scriptural texts, or Emerson's oracular maxim, "*What will you have? Quoth God; pay for it and take it,*" or Thoreau's query, "*Did you ever know a man who had striven all his life faithfully and singly toward an object and in no measure attained it? If a man constantly aspires, is he not elevated? Did ever a man try heroism, magnanimity, truth, sincerity and find there was no advantage in them?*"

The psychical route by which Prentice Mulford explores the invisible universe of the soul may be inferred from these paragraphs taken at random from several of the essays:

"In the chemistry of the future, thought will be recognized as substance as much as the acids, oxides, and other chemicals of today. \* \* \* There is no chasm between what we call material and spiritual. Both are substance or element. They blend imperceptibly into each other. In reality, the material is only the visible form of the finer elements we call spiritual."

"Our unseen and unspoken thought is ever flowing from us, an element and force as real as the stream of water we can see and the stream of electricity we cannot see. \* \* \*"

"\* \* \* There are no limits to the strength to be gained through the cultivation of our thought power. \* \* \*"

"That no individual may have gained such an amount of power is no proof that it cannot be gained. Newer and more wonderful things are ever happening in the world. Thirty years ago and he who would assert that a human voice could be heard between New York and Philadelphia would have been called a lunatic. Today the wonder of the telephone is an everyday affair. The powers, still unrecognized of our thought, will make the telephone a tame affair."

"No possible effort of the body is in the spiritual sense trivial. For any act must be done in some mood or condition of mind, and the mood in which you do one thing is the open door to the same mood in the doing of the next act. If you snatch your hat hurriedly from the peg it hangs on, you are all the more likely to carry that hurried and careless mood into the most important act of your life."



Every order of mind or quality of thought must have association with a corresponding order of mind or quality of thought, or it will suffer. But "Blood relationship has little to do with furnishing such an order of thought."

"\* \* \* A person always near you, ever thinking of you with dissatisfaction and peevishness, or putting out thought of opposition to your aims and wishes will eventually make you feel unpleasant, be his or her words ever so fair."

From these selections one may gain a fair notion of the trend and scope of the work of Prentice Mulford. The grammatical sins of our author, however, are not indicated in the extracts given. In nearly all of the Mulford essays one may find pronouns fearfully oblivious of the conventional courtesies due antecedents, and verbs no less independent of any obligations to their subjects. On the other hand, one may find paragraph after paragraph, and not a few pages, in these essays, which are almost models of clear thought concisely expressed—as clear thought generally is. This is conspicuously true of the chapter on *The Art of Forgetting* in volume number one. This essay is one of the best of the series and is sold—as are all the rest—in separate pamphlet form. Of the series, volumes one and six are the most valuable in point of originality and diversity of subject. The whole series should have been condensed to one volume or, at the most, to two.

Personally, if we may trust his own account of his life and that of his biographers, Prentice Mulford was as original and unconventional as his works. He tells us with delightful candor that he at one time filled a Unitarian pulpit, but gave up preaching because no one asked him to continue. His marriage and its discontinuance were equally frank and unique. He and his wife continued to be good friends, but, as he explained, they decided that it would not be expedient for either of them to try to be more than good friends. Even in Death, Prentice Mulford again ignored all the conventional methods of shuffling off, since he apparently passed away without a struggle, for he was found—with a smile on his face—drifting peacefully in his little boat.

Whatever the critical world at large may have failed to give Prentice Mulford, by the way of appreciation, has been amply atoned for by one little stanza which Whittier wrote about him at the time of his death in 1891:

*"Unnoted as the setting star  
He passed; and sect and party scarcely knew,  
When from their world a sage and seer withdrew  
To fitter audience, where the great dead are  
In God's republic of the heart and mind,  
Leaving no purer, nobler soul behind."*

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*"The disadvantage of upsetting a square man is that he is the same height when he is down as when he is up."*

## Selfhood

With Practical Exercises for the Development of Concentration and Self-Reliance.

CORA B. BICKFORD.

Although statistics prove that our school curriculums grow more comprehensive yearly, that corps of public and private instructors become daily more efficient, that parenthood multiplies its solicitude from generation to generation, it is still an undeniable fact that the American system of home and school education is woefully defective.

Not in the line of book-learning, for there is always plenty of cramming; not in the line of stimulus and incentive, for class standing and examinations ever spur one on; but rather in the line of a more vital fundamental—the *development of selfhood*. Selfhood! that which is greater than the lore of the ages, the power of the Cæsars, or the wealth of a Croesus, and the first forms of which are *concentration and self-reliance*.

"Self-reliance!" I hear some exasperated relative or neighbor exclaim, with a rising inflection that is decidedly suggestive; "if American boys and girls were more forward than they are today, how would we be able to dwell on the same sphere?"

But, gently, gently! Let me assure you that self-reliance is not forwardness nor precocity in any form. In fact it is usually the case that the most precocious child is possessed of the least self-reliance.

May I speak a little from experience? As a child I do not know that I was ever listed in the precocious class, but I began to do things when I was very young. I was the oldest of three, and I wanted to attempt whatever mother did, yet I do not believe there was ever a child less self-reliant. I wanted to excel; I desired the word or look of approval; yet there was with me the constant fear that I might not receive it—a dependence that held me close, instead of sending me out to try my wings alone—to test my own powers of selfhood.

I did not learn to look within me for that which is highest approval—but ever to the expression of others; and so the habit grew, and in its course made unharmonious conditions, complications from which I have reaped and am still reaping a harvest.

How many times we have heard some grown-up say: "Mother didn't understand me when I was a child. I had the best mother in the world; she would have worked her fingers to the bone for her children, but—"

And underneath that "but" is hidden a story that might well make the mother's heart ache, could she hear it from the lips of her child. Mothers would better let the boys and girls work the bones of their ten digits even to soreness rather than have such a record placed against them.

Life's failures are proved by the scores of young men and women,



promising students in our high and secondary schools, who graduate to the work of sharpening spindles, or tending looms, while they carp at the injustice of social conditions and wealth division. Not but that sharpening spindles, or tending looms, is honorable work, and may be wholesome as well, since our bright little French-Canadian neighbors will toil at either occupation, with a whistle or a song, keeping strong and healthy while they lay by a snug sum for the Canadian farm which is the heart's desire.

But American boys and girls are differently bred. They are led to expect a different order of things. From birth, life holds out great inducements. Cunning ways and smart tricks of babyhood bring applause from admiring parents and relatives, and when baby becomes too obstreperous there is mother's arm to cuddle under, or father to speak a brave defense. Then comes boyhood, or girlhood, in its different stages, periods of ambitious fervor; and if the world frowns too severely upon youthful peccadillos one can flee to the home boundary line, under the shadow of mother's sympathy and father's prestige as a good citizen. In this connection it is well to remember that the quiet, home boy is not always the one that is tied to mother's apron-string.

And neither does the public school offer any remedy for such conditions. Well has Henry Frank said:

*"Moral initiative, moral courage, self-decision, are but little taught in our colleges (and he might have added in our high, secondary and elementary schools), and we must graduate from the university of adversity, half-way through life, before we realize why we are here and what we are fit for."\**

Did you ever watch an ambitious teacher conduct a written examination in algebra or arithmetic? The symbol of perfection may be ten or one hundred, according to the system of ranking, but whichever it is she has a keen eye to the accumulation of such figures. In consequence she hovers near the seats of those pupils who have shown themselves during term recitations to be most brilliantly minded, and as a result she guides cautiously, and helps to bring to a satisfactory solution more than one difficult problem. She does not touch pencil nor paper, she speaks not a word, yet her mannerism is so pronounced that the pupil instantly reads approval or disapproval. A flash of the eye, and the pupil goes joyfully on to greater difficulties; or a dejected turn of the head, and the figures are erased and a new process of reasoning begun.

Or it may be that the examination is a particularly difficult one, and the teacher knows that it is beyond the grasp of the duller pupils who have proved themselves to be most exasperatingly unresponsive during her term efforts. In her own discouragement, and by unmistakable signs, she gives these pupils to understand that the work is beyond them, that she,—well—she washes her hands of the direful consequences. And in this last case the result is no less pernicious than in the first. These pupils

\**New Thought*, June, 1907.

are made to feel that their support is gone, the last prop has been removed, and they lose what little confidence they did have, floundering about to be finally lost in the mires of indecision.

Do you wonder, then, that after graduation, out in the work-a-day world, where the bread and butter question is paramount, and each man is for himself, our promising boys and girls lose heart and ambition so early in the struggle, and, too often, turn to the factory or machine shop for consolation and sustenance?

A doleful picture? Not if you realize that the dawning of a new era is already upon us; that the sunlight of truth even now touches the hilltops that bound our horizon. When mothers, and to-be-mothers, begin to consider their true relation to the plan of creation, when New Thought principles begin to permeate the thoughts of the grown-ups, then is there hope for the rising and coming generations.

If we have had to live half of a life to find out why we are here and what we are fit for, shall we not give to the little ones, the beginners, the benefit of our experience, shall we not save them from experiences that, misunderstood, have made life so bitter to many of us? And I think I express the deepest sentiment of every true mother's and teacher's heart when I say, there is no thing we would not do, but that we are confused by underlying principles—the when—the how—and so we are kept from making systematic effort.

#### UNDERLYING PRINCIPLES.

In the success of life we must recognize *concentration* and *self-reliance* as first fundamentals; here, then, is our step, and to develop these should be our aim, keeping in mind the principles that forced concentration is injurious to the older mind, and much more so to babyhood; that appeal cannot be made through subjects, therefore *all work must be objective*.

#### THE WHEN.

And when to begin? Emerson has told us how deep-seated is a child's education, but if we cannot make amends for the lapse of a hundred years we can at least neglect not the earliest opportunity. At eight months baby begins to try to do; at ten months he is actually doing. Now he takes things with a grasp in which there is firmness manifest; in many cases he stands upon his feet, sometimes takes a few steps, and often says papa and mamma. (The age of such development will, of course, vary with different children.) Since baby has become so interested in life, now is our opportunity.

#### THE HOW.

After experience in school and private work, I would suggest the dowel or wand as the most suitable object for work with the tiny people; that is, if the dowels and exercises are made sufficiently attractive to hold the baby's attention and his joy. The dowels for baby should be nine in all, one for each of the primary colors, one white dowel and one black one. They should be three-eighths of an inch in diameter and about two feet long. Mother should have the same number of dowels as baby,



equally attractive, and in size they should be seven-eighths of an inch in diameter and three feet long.

For the first exercise let baby hold the dowel in both hands, directly in front of him, the dowel extended at arm's length, while you say *ONE* slowly. In these exercises it must be remembered that baby's mind should be held at first for a second of time only, and also gladly. For a few times—it may be a number of times—you may have to guide his wavering undertakings, but as soon as possible let him work alone. Show him how, by using your own dowel, and he will soon learn to respond, to observe, and a little later to make his own mental comparison.

Do not urge the work of holding the dowel too long at one time. If at the end of the first month it can be held steadily while you slowly count three, you and baby have done well. At the end of the second month baby will be able to hold the dowel while you count five ever so slowly. And you can make this exercise quite fascinating by using the dowel for a game of peek-a-boo, beguiling him to look over it, now under it. In fact it would be always well to end the practice period with a little play.

It should also be remembered that, at the beginning, the practice period should not last longer than five minutes, and even, after two months, not longer than ten minutes, when the dowel should be put away to be brought out on the succeeding day at the regular time. And if I was to suggest as to this regular time it would be after baby has taken his morning nap, and is fresh and bright, and ready to cope with the new problems in his little life.

I would advise using the red dowel in beginning these exercises, substituting, later on, one color and then another. But do not let baby see any of the dowels until he begins to use them, and do not hurry to bring the colors too rapidly to his notice. Slow and sure should be the mother's motto. And you will be surprised, after a little, to see how quickly he will respond to your movements. When several dowels are placed before him and you take up the red dowel he will quickly reach for his own red stick, or if you lift the yellow dowel, he, too, will choose the yellow.

Of course mothers and instructors understand that baby does not take these exercises standing, since at the age of eight months he can no more than stand upon his feet. Until he can walk sufficiently to balance himself they should be taken with baby in a comfortable position on the floor.

And the extending of the dowel in both hands is only one of many exercises that the ingenuity of mother or nurse may invent. A few exercises are given as examples:

- Hold dowel with both hands extended in front.
- Dowel above head.
- Dowel on level with chest.
- Dowel on level with eyes.
- Dowel vertically, right hand down.
- Dowel vertically, left hand down.
- Dowel at right slant.

Dowel at left slant.

Then, by way of variation, there is the musical accompaniment, the development of athletic work—but these are other subjects.

These exercises have been proved to be beneficial to children physically and mentally backward, but it has also been proved that much depends on the attitude of the instructor. The calm, persistent, cheerful, believing mind will work wonders with these wee ones.

(To Be Continued.)

## A Hidden Symbol

LOUISE RADFORD WELLS

Still the bare bough waits in silence,  
Still the white drift heaps the sod,  
Still the gray lake, icy-burdened,  
Turns a chill face up to God.

*But I heard a bird chirp in the morning,  
I heard a bird twitter at noon,  
I heard a bird drowsily stir in the leaves  
That, broken and blown, heap the sheltering eaves,  
And I know what they say,  
They cry, "Winter's away,  
And the Spring cometh soon!"*

## Revival of the Gift of Healing

WALTER DE VOE

Since Christian Science began to be a power in the religious world, the churches have assailed it from every side, but it has continued to grow because it was founded on a living truth—the truth of Divine Healing.

The Protestant Episcopal Church both in England and the United States is awakening to the fact that they can hold their people only by supplying the living faith and healing power which humanity demand.

Bishop Johnson, of Los Angeles, is interested in having the church exercise the healing power and at a convocation in his diocese a year since, an appeal was made to the General Convention asking that the ancient sacramental rite of unction be permitted to be used in the church and that an office for this purpose be set forth by the General Convention. The Rev. M. M. Moore brought to the attention of the meeting the inroads that Christian Science and similar cults were making among the members of the church.



It is a growing desire among the members of the Episcopal Church (and a similar desire is equally alive in other churches) that the apostolic rite of unction or anointing the sick and praying for their recovery of health be revived to prove that Divine Healing is a gift entrusted to the church.

The Roman Church continually performs miracles at her shrines in every part of the world, and there is no doubt that all other churches can avail themselves of the same power if the clergy and people will revive their faith in the teaching of Christ.

How any Christian can sincerely follow the Master, whose whole ministry—as well as that of his disciples—was one of healing, and disregard His most emphatic commands to “heal the sick,” is more than I can understand. But the efforts of Christian and Mental Scientists, of Dowie-ites and Faith Healers everywhere, have convinced those who have given the subject attention that the “age of miracles” has not passed and the extraordinary gifts of the apostles are but living signs of a wonderful spiritual activity.

I receive letters daily from those who are being healed and blessed by their faith in the Living Christ of the *Eternal Now*, and it seems that the churches are so very slow to acknowledge the universal need of a living, practical faith in the Divine Goodness—so very slow to meet this demand that all sorts of sects are arising that, in part at least, meet the cry of souls for the healing truth.

When I first became interested in the subject, I talked with a white-haired Episcopal clergyman who told of a case of healing. He had been called to the death-bed of a child to give the last blessing and during the blessing the child revived and immediately got well. He said he believed the church held the gift of healing, but faith was dead.

I know now that faith is not dead; it is a living, growing power that demands the truth. I know of many leaving their church simply because they could not be fed with a faith that would satisfy the whole man.

Many ministers believe and have seen evidence to confirm their belief, but they fear to antagonize the medical profession. A right conception of healing truth does not antagonize any true science of healing. Healing has its natural and spiritual aspect, and perfect health can be attained only by the recognition of the needs of souls as well as bodies.

The churches are neglecting a grand opportunity by not preaching a faith that fulfils the promises of Jesus Christ. God's Love is so great and so powerful that it saves to the uttermost when all its conditions are fulfilled. At the rate of increase of the living truth the world will soon demand that every church be a holy place where, in true devotion of heart, the suppliant for divine grace may feel the healing, restoring power of the Spirit and every minister will become like an apostle of old, so radiant with soul-power that his very garments may be used to heal the sick.

## Personal Problems

LOUISE RADFORD WELLS.

"My Dear Miss Wells:

I wonder if, out of your New Thought charity, you'll be kind enough to help me? Subjectively I believe that I believe more in the things New Thought teaches than I objectively know. At any rate I am deeply interested. I would be so glad to love more, my family, the people I meet, my friends,—even myself—for I have but little self-confidence. As a child at home and in school I felt quite sure of myself and of my capabilities. When as a young girl I tried to support myself and failed ignominiously to do the good work I wanted to do, I lost faith in myself, though I plugged away at my profession as industriously as I knew how. People said at the end of five years that I was a splendid stenographer, but I never in all that time regained my faith in myself—nor have I yet. I am afraid to express myself freely, so am a hesitating conversationalist; absolutely feel that I couldn't write an original paper on any given subject (and my friends accuse me of silly pride, when I am honestly suffering with a feeling of humiliation because I can't be clever and original). It isn't that I care so much for a vast accumulation of knowledge, though I am naturally studious, but I want to be able to see things in a right way and to be able to live and say what I believe so truly that people can't help but be encouraged and made happier from knowing me. And I feel now as though my whole life had amounted to so little. I have a little daughter whose life means more to me than I could possibly express. I MUST make myself the greatest influence mentally and morally in her life for many years to come. If New Thought will help me, can't you give me some suggestions as to how to let it help me? I have but little money to spend on myself—what few books can I buy which will help me the most?

F. H."

New Thought *will* help you—and that without a library of books. To begin with, *forget people*—that is, their opinions or criticisms. At present, though you do not realize it, you are a little self-centered and it is because you are thinking of an effect to be created, that your desires are hampered. Think only of what you want to *be*, to grow, to believe, to manifest—that you may give fuller expression to perfect life. Don't worry even about "helping the world" or "making people happier." You'll help and make happy just in proportion as you do your duty by the seed of divinity within you. Perfunctory helping or cheering up—just "to order," as it were—never reaches its end—it must be the involuntary expression of your own self-growth. So don't plan your study, your "education," your development, along the lines of what will make you more useful or more attractive to others. Plan it to bring you close and closer to the beauty of life, to confidence in the purpose *behind* life, and to faith that everything beautiful and perfect is possible to you.

If you "can't write an original paper," what's the difference? Why try to? If you have really something to say, you'll find words in which to say it; if you haven't, why go through the idle form? Writing "original papers" isn't of any particular advantage to you that I can see. People have different talents and unless one has an inclination toward a certain form of expression, why divert one's energies into that channel? Let them flow where they turn naturally.

As to the child, there, indeed, you have a beautiful task set you—you don't need to *write* an original article, you've *produced* one! Why not look at it in that way?

Build her into a perfect physical specimen; teach her to breathe deeply, to exercise her little limbs; correct every physical defect by proper training, as it appears. Look after her bodily habits, forming healthful ones.

Whatever you want her to possess in character, train yourself to



manifest. Fix in your mind the attributes you wish her to possess—courage, cheerfulness, love, unselfishness, kindness, love of nature—and see that you invite manifestations of such attributes until they become a fixed part of her character.

Train her mentally—teach her to observe, which in turn will teach her to remember. Teach her to express to you her little thoughts, talk them over with her—not too seriously, but gaily and wisely—so that more little thoughts shall come, or *reasons for things* begin to wake in her baby mind. It is not your “show accomplishments” which are going to count with your little daughter, but the integrity and stability of your inner life.

Yet you can be a good conversationalist. To be so, keep yourself posted on current events. Read the newspapers *every day*; take some magazine like *The Review of Reviews* or *The Outlook*, which will summarize for you the current happenings, and in a measure direct your thought intelligently. Interest yourself enough to really *have* opinions of your own on such subjects, and when they are your own—that is, *really felt* by you—then you'll be a good conversationalist on those points. Observe, observe, observe—not as a hard task set you, but as a pastime for your own secret satisfaction. And this pastime will better equip you for social intercourse—making you more interesting, more attractive, because you will have more to give forth.

If you “failed” when you first started out in business, perhaps you made the mistake of starting out before you were properly trained for the work you attempted to do. It was *not* failure, however—and could only have been if you had *given up*! Instead of that, you went on. That's victory, not failure! Imperfection is no disgrace—only a helpful guidepost to direct us to the weak points in our equipment that we may mend them.

And, now, as a last word, let me say again—*put people out of your mind*. Live for your *own* approval—and earn it. I am not preaching selfishness, nor indifference—quite the contrary, for you'll never earn your approval while either quality is a part of you; but we should be more concerned, I think, in putting forth blossoms than scattering seed into other garden patches. For it's the perfection of *the individual blossoming* which shall make fragrant the world's waste spaces.

Books are a help, a stimulus—but not a necessity. I suggest that you read first William Walker Atkinson's *Thought Force in Business and Everyday Life*, then Helen Wilman's *Conquest of Poverty*, Dresser's *New Thought* (a 10-cent pamphlet), and Ella Wheeler Wilcox's *Heart of the New Thought*.

All beautiful things for you!

SUBJECT: “Is Christian Science patterned after the religion taught by Jesus Christ?”

REASON: “Because I have attended their services in search of the light, the truth. I have never found fellowship, charity or a come-again spirit manifested by them. One feels more welcome at a darky ‘camp meetin’.’”

I think your experience odd, for I have always heard that one found the very spirit of fellowship in the Christian Science churches, and the most perfect welcome for a stranger. The tenets of Christian Science always seem to me to lack logic, and the organization to smack somewhat of despotism, but I have been favorably impressed with what I have heard of the atmosphere of their churches. I have had several acquaintances who have browsed around on the borderlands of Christian Science trying to make up their minds to be gathered into the fold, so that their experi-

ences have come to me second hand. And they were quite the reverse of yours. Of course all Christian Science people aren't alike, any more than all Presbyterians or all Methodists, and perhaps you struck a very ultra-exclusive church. There are such things in other denominations "founded after the religion taught by Jesus Christ"—and perhaps even in Christian Science! Try again somewhere else if you are interested in their teachings.

"My Dear Miss Wells:

I am so anxious to learn more. I am a diligent reader of NEW THOUGHT, and everything I can find pertaining to it, Metaphysics, Mental Science—anything that will assist me to grow. But what I want particularly to know now is, How shall I begin the study of Mental Science? How shall I proceed to educate myself in it, to learn to understand it, live it unconsciously and consciously? Of course I study it as I find it in my books and magazines, but isn't there something more tangible, more methodical, something which will teach me how to apply all the time and understandingly all the beautiful teachings of New Thought? It seems that others have found it and I must have it, too.

I. R."

The way to begin the study of Mental Science is—to begin it. Every issue of NEW THOUGHT gives you definite lessons to master—why not master them, instead of looking hither and yon for "lessons?" Dear me, child, if you had *thoroughly studied* what has been given you in the last year of NEW THOUGHT, you would be so busy "demonstrating" that you wouldn't have time to seek for additional lessons. *You've got to apply the principles for yourself*—no amount of lessons will do that for you. If you want to know how to apply New Thought to physical ills, why not learn thoroughly the perfect lesson given us by Mr. Dresser in his "A Message to the Sick"—in his "Letter to a Clergyman," in January NEW THOUGHT? If you want to acquire energy, determination, strength of will, what's the matter with the teachings Mr. Atkinson has been offering you all year? Nobody could—or should—tell you what to do in each specific problem you meet. Master the big principles which are given to you over and over again, in each issue of NEW THOUGHT—then let their application be *individual* and a test of your own strength. Don't lean! If you are anxious for books to help you, read Dresser's *The New Thought*, which is a clear, masterly explanation of New Thought; read *Thought Vibration*, which will help to teach you to direct and control your thought; read *Our Invisible Supply*, that it may teach you the value of imagery. Then take some one weakness of yours and concentrate yourself upon its eradication—then another, and so on. You won't learn how to apply Mental Science "understandingly, all the time," just in a moment—learn how to apply it by degrees and by your own effort. When anybody has given you the rule by which to work an example you'd be ashamed to ask them to *work the example*, too—given that rule, you could do it just as correctly as they, if you would apply yourself. So it is in life—to whatever teacher you go you will get the same principles offered you—do you want them to *work the example*, as well? No, indeed! You can do it yourself. Just put yourself to the test.

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"The poorest people are not those who have to get much out of little, but those who get little out of much."

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"How soon the millennium would come if the good things people intend to do tomorrow were only done today!"



## Consider Your Books

URIEL BUCHANAN.



Lord Macauley said:

*"If anybody would make me the greatest king that ever lived, with palaces and gardens, and fine dinners, and wine and coaches, and beautiful clothes, and hundreds of servants, on condition that I would not read books, I would not be a king—I would rather be a poor man in a garret with plenty of books, than a king who did not love reading."*

Ask a man what books he has read and who are his favorite authors, and you will have the key to his inner life. Books are always responsive to the reader's changing moods. They remain in their places on the library shelf, silent and inviting, to be selected at the appropriate time when one lays aside duty and care. Then the prosaic world is forgotten, imagination is stimulated, the mind becomes keener and roams at will in the magical realm of ideas.

The books we have read in early childhood are as indelibly impressed on memory as are the most intimate playmates of that time. We recall the long winter evenings when snow covered the ground and frost was on the window panes and the wind whispered mysterious things outside in the darkness. We sat on the floor by an open fireplace where big logs burned brightly. We looked at the pictures in "*Æsop's Fables*." We commenced with "*The Lion and the Mouse*," and turned through the book, reading the stories in a half-conscious way, but receiving deep impressions that were destined always to remain clearly in consciousness.

Years later when the fairy land of childhood began to grow dim and distant to vision, when youth with its impulsiveness and the growing desire for adventure sought relief in stories of travel, we turned with eagerness to "*Livingston's Travels*" and Mark Twain's "*Tramp Abroad*." We reveled in the pictures of Livingston in South Africa and feasted on the vivid descriptions of his wonderful adventures and narrow escapes. "*Tramp Abroad*" appealed not only to youth's venturesome spirit, but stimulated the sense of humor and cultivated that wholesome state of mind that can see the bright side of things instead of the dark and serious.

A book represents the best thoughts of the author. If it deals with the material facts of existence, it discloses the latest discoveries which are the result of the accumulated knowledge and experience of the ages. Up-to-date books on physical science deal with many recent discoveries of laws and forces undreamed of a few years ago. Modern books on psychology have little resemblance to the old college text books on that subject.

New Thought books are changing the current of the world's thought.

After long ages of ignorance about the most vital things of existence, man is awakening to the realization of his divinity. He is learning to banish disease, to overcome the evils of heredity, to conquer circumstance and realize health and happiness.

Every lover of books has his favorite author; also—if he has realized his desires—a cosy corner with an easy chair, a library table and a shaded light, where he can retire as to a sanctuary and commune with the lofty thoughts and ideals that are awakened by reading selections from the books that appeal to his better nature.

There are many books recently written that are exerting a great influence in the world of thought, and leading humanity toward the realization of better things.

One of our favorite authors is Maurice Maeterlinck. In two of his books, *"The Treasure of the Humble"* and *"Wisdom and Destiny,"* is manifested a sensitive perception and remarkable insight into the subtle thoughts and impulses that unconsciously govern man's actions.

He teaches a rare and beautiful philosophy that stimulates the aspirations. He helps one to meet manfully the daily struggles and trials and to recognize the treadmill of life with its common duties, not only as worthy but as ideal. He says that *"genuine heroism can be infused into and may glorify this life common to all."* His teaching is modern; but he has drawn its elements from the thoughts of the Oriental, Hellenic, and Christian Mystics; although he is hostile to that part of each of these teachings which deals with renunciation. He teaches that we should subordinate the sense of mystery to the thoughts that make for joyous serenity, that the purposes of normal life may not be frustrated. He says, *"We derive neither greatness, sublimity, nor depth from unceasingly fixing our thoughts on the infinite or unknown."* He regards affirmations, not negations. All of his writings indicate sincerity and an earnest desire to find the truth. He writes only for the thoughtful who see a purpose in life and an ideal to be achieved.

In *"The Buried Temple"* he says:

*"If a thought of love, or a gleam of the intellect, a word of justice, an act of pity, a desire for pardon, or sacrifice; if a gesture of sympathy, a craving of one's whole being for beauty, goodness, or truth—if emotions like these could affect the universe as they affect the man who has felt them, they would call forth miraculous flowers, supernatural radiance, inconceivable melody; they would scatter the night, recall spring and the sunshine, stay the hand of sickness, grief, disaster, and misery; gladness would arise from them, and youth be restored; while the mind would gain freedom, thought immortality, and life be eternal."*

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*"We spend our money for what we like, and we are like what we spend our money for."*



## "Things"—and Human Vitality

OLIVE VERNE RICH.

When the human family becomes sufficiently enlightened to understand that *life* is the only thing of value in this illusionary state, we may look for less strenuousness among people after *things*. We were placed here for a purpose, have certain duties to perform to fulfill that purpose, and have no right to waste our vitality in the mad scramble for perishable *things*.

At the time of the earthquake in San Francisco men and women walked out of their homes, leaving everything behind—treasures of art, souvenirs of priceless value, accumulations of wealth in the shape of libraries, statuary and household effects—stopping to save nothing, thankful for the privilege of saving *life* alone. But it may be doubted if many of those persons learned the lesson that accumulation beyond needs is but vanity.

In the ordinary days when no immediate disaster faces us, we forget the value of this inestimable gift of life. Madly rushing on in the pursuit of one butterfly, we fail to note the beauties of the road we travel and when the object of the chase is secured, it does *not* satisfy and we have lost in the pursuit what can never be recovered.

Tales of real life, however gruesome they may be, serve better to demonstrate a point than any theoretical moralizing. Let me cite but one example.

It has recently been my privilege (?) to minister to, and to stand by the death-bed of one whom from some other life brought back an inordinate love of accumulations, an *indomitable* human will-power, and a capacity for push and hard work seldom found in a woman. From childhood, hoarding and saving; never happy unless getting value received, twice over if possible, for every penny put out, not dishonestly, but by hard thought and scheming and a never-let-up disposition; carrying all affairs in the home—*nothing* too hard to do if a penny could be saved or earned; until every fibre and cell in her physical body was on a tension that knew no power of relaxation.

Every nerve and muscle took on a hardness that had its source in that unrelenting will. Consequently all the vital organs were cramped, hardened and adhered until they finally refused longer to perform their functions. The pace was too fast, the rein was drawn too tight, and they laid down their work.

And yet people will say we do not build our bodies; that the mental does not influence the physical!

Oh, would that I had the power to put into words what I feel regarding this waste of force. This mother has left her husband; her children; her beautiful home, for which in part her life paid the price; her ambitions and her treasures laid up on earth. A good mother—expressing a

desire to *be* good and *do* good—a kind neighbor, a faithful friend, but all overshadowed by this push, this everlasting doing something *hard*.

When we come into this plane of existence, we bring with us all the vitality we shall ever have. When we have used it all, we can neither beg, buy, borrow nor steal more. We can conserve it by economical use; or by living too fast in any one direction we can make over-drafts on the reserve until we are utterly bankrupt.

Economy and forethought are necessary and good, but when they become gods, and receive the homage that belongs elsewhere, the result is mental and physical atrophy.

How difficult to attain the happy medium!

It is not given to every one to see these things so plainly demonstrated, for, although we know the theory, in the multitudinous duties of this strenuous life, results are apt to be forgotten until they are shown to us so plain we cannot mistake. I would sound a warning to those, and they are many, who are already on this track, that they may come back to New Thought's *first principles* and remember that *things* are only for our *use*, and are not possessions; that nothing belongs to us except that which is stored in the reservoir of *soul*—to be of use *forever*.

This grasp on *things* will be released whether we will or not, nor will we be consulted as to the time. Outraged nature takes the matter in her own hands. Her laws are inexorable. Just as far as the pendulum is forced one way, so far will it swing the other way; and the result is death. Let go before you are compelled.

Give time and thought to things worth while. Physical *needs* can be easily supplied. What does the Master say? "Seek first the Kingdom of Heaven and its righteousness (right living) and all these *things* shall be added unto you."

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### Why Not Now?

MARY H. FORCE.

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It has been said that the greatest pleasure is in anticipation, but I would reverse that statement and say that the greatest pleasure (or pain) is in retrospection. It is a strange quality in our natures that makes us to know the charm of persons and places only when we have them no more.

In the midst of the noises of a great city I wish for the desert and the sage brush and long to feel once again the sweet, wild wind in my face. I long to stand once more on the edge of a sea of sand and watch the sun go down in glory and listen to the Silence. Perhaps you do not believe that the Silence can talk, but it told me things out there on the desert which I have just begun to understand. It told of the wild things, the coyote and the jackrabbit; of hot, scorching sands and bitter, chilling



winds; of bold prospectors and wandering Indians. It was all there, and you had but to stand still and listen—and understand later, perhaps.

Then, time was when I despised the small village. "Give me," I was wont to say, "the crowded city, always, in preference to the village, where everything and everybody moves at a snail-like pace." Now, at times, the sweet charm of village life steals over me and I realize that a sweeter, better life is likely to be lived in small communities. I conjure up visions of tennis and croquet on the green lawns; the social teas and the lawn fetes; the intellectual life, of which the school is the head, and the spiritual life, of which the church is the head; then of the quiet, shady streets and the dewey nights and the chirp of crickets; and at last the tears of appreciation come.

Why, in this land where the sun shines down eternally and there is always light, light, light, and flowers without perfume bloom all summer, do I long to watch the gathering of a storm and hear the muttering of distant thunder and see the lightning flash? then, when the storm is over, to walk through dripping woods and smell the wet leaves and the fragrance of wild flowers innumerable?

Why, too, did we not understand the joyous freedom of childhood before we had crossed the border into the country of the grown-ups? And why did we not appreciate the loving sacrifice of father and mother and make them understand that we were truly grateful when gratitude and appreciation would have strengthened their ideals and renewed their ambition—before the sweet buoyancy of youth had gone from them? But it is always after we have left the home nest and flown far away that we think of these things, and then the old folks are tired and gray-haired and weary of waiting for appreciation.

And why, can you tell me, do we invariably criticise the ones we love while they live, and praise them when they have journeyed on to "that undiscovered country from whose bourne no traveler returns"? Praise would have helped them more than blame, but we were too stingy to give them what they needed. Always the future beckons us on to fairer fields and when we have reached them we find that we have left the sweetest flowers behind and crushed them under our feet.

Yes, it is always afterwards or beyond. "Oh, the endless Afterwhiles, beckoning us the lengthening miles of our lives!" Or the dear, dim Bygones, which held so much loveliness that we missed!

*Dear God, grant us to understand and love the Now, which holds everything!*

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*"He who goes out for snakes will surely meet one, but he who goes out for roses will return with them blooming in his bosom."*

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*"The person who has to have outside props to keep him straight must have been mighty crooked at the start."—Ellen Glasgow.*

## A Valentine Resolution

## RESOLVED!

THAT EVERY SINGLE THOUGHT WE  
THINK ON VALENTINE'S SAINT'S DAY  
WILL TURN INTO A VALENTINE AND  
SPEED UPON IT'S WAY. FOR MOTHER  
TELLS ME THOUGHTS GO OFF AND HUNT  
THE FOLKS THEY FIT- SUPPOSE A VERY  
UGLY THOUGHT SHOULD FIND ME WHERE  
I SIT, I'M ONLY GOING TO THINK THE  
KIND I'D LIKE TO GET BY MAIL, WHERE  
HEARTS AND FLOWERS AND LACY STUFF  
AND 'I LOVE YOU' PREVAIL. I'D HATE  
TO GET A 'COMIC' - I'D BE 'SHAMED  
TO SEND A JEER - I NEVER KNEW  
ST. VALENTINE'S WAS SUCH A  
DAY TO FEAR.

BUSTER BROWN.



R. F. Outcault



## The Diary of a "New Beginner."

(Editor's Note: The real diary of a real live person, whose name is withheld by request.)

### SIXTEENTH INSTALLMENT.



I should think, Diary, that the Lord would object to the tortuous processes of "education" which we ascribe to Him, with due humility but infallible accent. If a house burns down and we are in it, do we take the accident to be merely an indication that we've overlooked the laws of combustion and ignition; and our difficulty in escaping, as indicative of imprudence

or negligence in not providing fire escapes? No, indeed! Most of us seem to feel that we *attracted* that fire to us right out of the void; and that "because of our position" this needs explanation—and anybody would agree that if this were the case it certainly *would*! So the Lord is immediately saddled with the responsibility for a most intricate plan of "education" which couldn't possibly have been enforced in any way except by burning us out of house and home. Now isn't that silly, Diary? But is it any more so than the counter-oracles who immediately arise to say: "No, my dear, I think you are mistaken. The Lord didn't burn you out for the reason you offer. *Here* is the object, as plain as plain can be!"

It makes me think of my first week as a stenographer in one of our great law offices—after the Polly days were over. There were half a dozen partners in the firm, an imposing array of subordinates and sub-subordinates, and the long suite of offices stretched out over an entire floor of a great office building. It was my first real work after leaving shorthand school, and when I went home that night it was to cry myself to a belated sleep. I had taken several hours' letter-dictation from the junior member; been called in to report a conversation between three men in the office of Partner No. 3; had a three-hour "brief" (that misnamed weapon of the law) dictated to me by Partner No. 4 from behind a barricade of law books, from each of which were rapidly read to me the "opinions" to be incorporated in the brief; been tested with a letter or two from Partners 1 and 2, and finally inducted into legal mysteries by Partner No. 5 through having dictated to me many queer documents beginning (so they sounded to me), "State of Illinois County of Cook SS in the Superior Court of Cook County Mary Jones Plaintiff versus John Smith Defendant." It was like Greek or Choctaw to me, and I was in despair, but the Junior Partner, seeing my dismal countenance as he passed through the stenographers' room, stopped and straightened me out; and I learned that the way to write these mystic words was:

STATE OF ILLINOIS, } ss  
 COUNTY OF COOK. }  
 MARY JONES, }  
                   vs. Plaintiff,  
 JOHN SMITH, }  
                   Defendant.

In the Superior Court  
 of Cook County.

But even so, when I went home that night I had *sixty-five* unanswered letters on my book, the entire brief, the conversation and two or three of the legal papers. And I wept! I'm not sure I wouldn't now, in like case, especially with a vision of Partners 1 to 6 complacently waiting to seize upon me for more dictation the next morning. I thought I was stupid and slow because I had so much unfinished work on my book—but I later learned that I had done about four stenographers' work, and had been selected for this inundation of tasks because I was both rapid and obliging! How we fret our heads over imaginary inadequacies!

The brief looked to me like nothing but a medley of dots and dashes, and in my despairing soul I KNEW I should never make head nor tail of it. I poured over the shorter legal papers as dictated to me, seeking to make the signs "make sense," but, alas! without success. Again the Junior Partner became my rock of refuge. "What is the trouble, Miss Gregory?" he asked, stopping at my machine. "I can't read my notes," I responded, forlornly; "I've read this over and over to see what it means, and I can't make it anything but 'puts himself upon the country!'" The Junior Partner smothered a smile and said: "Why do you try to make it mean anything else? That's right!"

"Right?" I echoed.

"Surely! That's a legal phrase—and the defendant puts himself upon the country."

There it was, *just as I had it in my notes*—and yet I'd spent hours trying to make it mean something else.

Isn't that what we do, Diary, when we imagine that every accident or occurrence, or calamity, big or little, is the contrivance of a Providence that wants us to do something else in a different way? *I don't think Providence cares*—I think we were meant to be happy *anyway we liked* (for happiness can't come except through harmony), and when we get caught up in a swirl of disaster, it is just as apt to be for some silly little act of negligence as to point a great big moral.

I think, perhaps, we New Thought people are more tiresome with our interpretations of the handwriting on the wall, than even the old-fashioned orthodox people. "Whom the Lord loveth, He chasteneth," had at least a small measure of comfort. But we New Thought people seem to say, in effect: "It is very strange this should happen to me. There can be no commonplace explanation. It must be the inscrutable design that I change my avocation—or my place of abode—or my politics—or my plans." Like the oracles I have been scourging, I, too, want to rise, with my "No, dear! You left the door open and the burglar



walked upstairs. It only means to lock your door next time, and hasn't anything to do with your avocation or your digestion or your ultimate destiny."

And when they say in chagrin, "But people will want to know how this could happen to ME, a New Thought person, living the law," I want to cry: "Oh, no, they won't. It really isn't of *any* importance. And they can't help seeing the reason. New Thought people aren't any different from other people, and obeying a spiritual law doesn't exempt us from obeying commonplace material—or even political—laws!"

If William Walker Atkinson should fall downstairs and break his leg (I've got my fingers crossed!) I should not lay it to a failure to "demonstrate" properly, but merely to the torn carpet upon which he tripped; and if he began to explain to me—as he wouldn't—that he had *attracted* this to him (by living in a flat instead of a house, or not practicing law as he had trained himself to do, or failing to heed a "call" to go to California, or any other of the equally ridiculous reasons which I hear people advancing in all seriousness for similar occurrences), I am afraid I would reply that the Law wouldn't be apt to knock up good stairs just to get him into surroundings more advantageous to his development, and that he'd better *tack his carpet down* instead of moving his family. I don't mind taking William Walker Atkinson's name in vain in this way, because he is one of the New Thought people who never shunt anything on to Providence or assume that a natural disaster has been premeditated to teach him a lesson.

We make the material, every day accidents of life happen, ourselves—not necessarily by faulty mental attitudes (except in so far as any mental attitude is faulty which does not take cognizance of Universal law, material as well as spiritual), or by an unspiritual "atmosphere," or doubt or fear, or any of the things which are, nevertheless, responsible for the shaping of our inner Self—but often just by a little inattention to the laws of matter. And in looking each "calamity" over, it is well to look first for the "commonplace," everyday explanation, and be sure that we have complied with the Law in *every form* and on *every plane* before we seek to read a hidden mystic meaning into a plain, ordinary case of forgetfulness or negligence.

You see, Dairy, while I believe I'm as important as anything in the world; that I am, in truth, part of THE importance of the world, *a ruler in my own right*—yet, on the other hand, I concede that I'm not *so* important that I need flatter myself the Cosmos is inventing visitations for my special edification and education. Nor do I grant to the small happenings of matter—called accidents—any great spiritual significance. I look for a violation of material law, when I seek a reason for my experience—and I generally find it staring me right in the face.

Let's live in the practical, common-sense world in a practical, common-sense way, yet without losing one bit of the beauty of the inner ideal life and vision. Our sanity in the life the world knows and sees, will prepare it to accept our attitude in things spiritual as likely to merit a claim to the same attribute, and as worthy of investigation and imitation.

(To be continued.)



## The Current Topics Club.

CONDUCTED BY LOUISE RADFORD WELLS.

(Devoted to the discussion of matters of general interest and current importance, the events of the times, new ideas in the industrial or economic world, the lives and successes of prominent people, facts about recent inventions, the researches of science, or the achievements of literature and art. Every reader is privileged to send in a question for answer, or his reply to any of the queries which are printed. The Current Topics Club aims to be a coöperative Bureau of Information, and to prove itself of distinct educational value.)

"My Dear Miss Wells: I must again add my 'testimony' on the animal question. I am so glad that there are so many thinkers eager to voice their opinions on this subject, knowing as we do that we must be dubbed as "cranks" by many selfish and superficial people (*though of course there are not many such among New Thought readers*). However, we are not alone. I remember reading an article by a certain writer on a personal interview with the poet, Mrs. Browning, in which she was criticised for having the welfare of animals so much at heart. It was said that when talking about them her face would pale and flush by turns, and her eyes dilate at the thought of their ill-treatment. It was she, you know, who wrote that impressive and pathetic poem, 'The Cry of the Children.' I cannot see how any one who loves children can help having a tender spot in his heart for innocent animals, for to a close observer the dispositions of young children and animals are much alike, and I believe one capable of as much suffering as the other. Do you wonder then that we who look at this matter in its true light are doing all that we can to protect the voiceless. There are many prominent people that I will not take the space to mention, all interested and working towards the humane treatment of animals. However, as compared to the need and largeness of this field for our sympathies, there are very few *practical* workers. True we have the Humane Societies in most of our cities, but what about the out-of-the-way country places where there are more animals, but less people to see that they get justice? I have seen dozens of work-horses turned out to pasture on Sunday, great spots on their backs, and shoulders raw and bleeding; the next day the harness would be put on them, the heavy straps cutting into the tender flesh and rubbing back and forth as they throw their heavy-weight into the work for their masters, and if they dare hesitate or rebel, the whip drives them forward. (If you don't believe such horses suffer just look into their eyes, and you will see the same expression of fear and suffering that you see in the eyes of a child when

forced to endure some physical pain.) Yet a little extra care, the proper fitting of harness, etc., would remedy this, from which I believe one-third of our work-horses have to suffer. It is too bad our Humane Societies could not have a way of sending workers through all sections of the country periodically to inspect stock; then people humanely inclined could report to them past cruelties that could be looked into. Also this would stimulate a respect among the careless and indifferent in regard to this matter. By all means do I agree with E. S. R. in regard to vivisection in the schools. It should be stopped. Let them have models showing the organs of animals if they like, but the idea of pupils watching living animals cut to pieces is abhorrent. It is a nerve-racking horror to the sensitive and refined pupil, while it develops the savage instinct in those of lower natures. True the animal is chloroformed, but there are some animals, like some people, who cannot be gotten entirely under the influence of chloroform. I heard a young lady tell of such a case in her school and she said that the cries of the poor kitten as it came to while being cut to pieces was a horror that she could never forget. If the taking of an animal's life could save that of a person I would say let it be done, but there is entirely too much *useless* sacrifice in this line. A great many have been protesting against this for some time. Cannot some one give us more information and suggest something that could be done towards getting a law passed to stop it. Could we not get the signatures of enough names to send in a petition to Congress to have a law made prohibiting vivisection being practiced in the schools?  
E. O. M."

I think your suggestion in regard to inspection of country animals a very pertinent and practical one and worthy of being acted upon by the humane societies. I agree with you that there is much ignorant or unconsidered abuse of animals in the country, and a campaign of combined inspection and *education* at regular intervals would no doubt do an immense amount of good; this would



include—would it not?—the packing of animals for shipment.

About vivisection, I was informed by a post-graduate student at one of the universities—a man of years and standing—that the animals were killed before they could come out from under the chloroform. But in any case it is certainly not a pleasant subject to think upon. In Maarten-Maarten's recent book, "The Healers," the account of the vivisection professor made chills run up and down my spine. Is there not an Anti-vivisection Society, to whom the question of legislation on the subject should most properly be presented for action? Will somebody answer? In the meantime, I will myself endeavor to ascertain.

\* \* \*

"Dear Miss Wells:

I would like to ask your *Current Topics Club* about the proposed 'Universal Language.' Is it already founded or is it merely a plan? I think it would be a wonderful instrument for bringing about the brotherhood of man, if it would only succeed.

A. E. F."

There is a so-called "universal language" known as *Esperanto*. There are text books, dictionaries, etc., and in many cities classes are being conducted. Personally, I would rather devote the time required to mastering its principles to the study of some one of the modern languages. Some day there may be a "universal language," but I am inclined to believe it will come about through the mingling of races, the spreading out of the more civilized countries, the gradual absorption and disappearance of certain races and languages and the modification of others; while the far corners of the earth, being brought into closer and closer communion through the application of the discoveries of science, a universal language will at length be born—not made. Nor shall any note the day and hour when this end shall have been accomplished, so gradual and imperceptible will have been the steps taken toward "universality."

However, we won't be here to see, and if you think learning the present-day "universal language" will interest you, there are text books to be had. Write me, if you choose, and I'll give you names and prices.

\* \* \*

"Dear Miss Wells:

I should like so much to get the poem, 'Life's a Very Funny Proposition, After All.' Can you tell me who is the author and where I may procure a copy? Perhaps some of your *New Thought* friends may know. I shall be very grateful for any information on the subject. I wish also to know who wrote the following

verse, and what are the other two verses to complete the poem?

*'If I had known,—if I had guessed  
The cross was made for me—  
I would have made a lighter cross  
To bear up Calvary.'*

Somebody will answer both questions. I have always liked the latter poem; here it is, as near as I remember it:

*I made the cross myself,  
Whose weight was later laid on me.  
This thought adds anguish  
As I toil up Life's steep Calvary.*

*Mine own hands drove the nails.  
I sang a merry song,  
The while I drove them \* \* \*  
\* \* \* strong.*

*If I had known,—if I had guessed  
Its weight was meant for me,  
I would have built a lighter cross  
To bear up Calvary.*

"My dear Miss Wells:

I see in the *Current Topics Club* that Mrs. E. M. A. asks for the poem by Sam Walter Foss entitled *The Higher Catechism*, and as I have it I send it along in this. It is very long to copy, and as my time is limited I send my original copy, which came out in *Wiltshire's Magazine* several years ago, and which I prize very highly, so I am going to ask you to kindly return it to me when you have finished with it. I enclose a stamp for that purpose. You possibly may remember my letter to all *New Thinkers* to invite them to camp out in my woods last summer, and which you kindly printed in the August number of *NEW THOUGHT*, and I want to tell you of the wonderful results it achieved. It brought many answers, and several people came up, and out of our meeting some lasting friendships have been made. I even received letters from far-off India, and Panama. Some of these days I hope to get to your city, and then I am going to meet you personally, and among other things I will tell you some really wonderful results of that letter, which are too long to write. I gave the January number of *NEW THOUGHT* to a business man to read, and he did so to please me, and today he came to me and said that he was never going to be without it. Yours for everything 'onward and upward,'

E. de W. I."

Thank you very much. Indeed, I'd like to hear about the results of that summer plan. The poem is so long that I couldn't find room for it here, but will have copies made and any one may have it by sending in a stamped addressed envelope.

"Dear Miss Wells:

Allow me a word about remedies discussed by H. C. F. in October issue.

Andrew Carnegie is quoted as saying, 'Wealth that is produced by the city belongs to the city.' The broader Socialist axiom is, 'Wealth properly belongs to the one that produces it.' The Single Tax advocates claim that the 'unearned increment' from the resources of nature belongs to the whole population dependent upon them, while the labor value should accrue to the individual worker. All these expressions are logically correct, and each of these principles, to the extent that it can be made operative in the affairs of men, will partially solve the economic difficulties that urgently demand attention.

The argument of the 'Land Question' is ably presented by Henry George, but his attempt to establish the principle of interest or usury for capital is a jumble of contradictions and inconsistencies. He defines capital as a surplus wealth produced or acquired by an individual and actually devoted to further production; and, as time must elapse before his product is available for use, he must forego any returns or benefits until the process is completed. The stock raiser and cultivator of the soil have an investment in crops and animals which partake of the *growing forces of nature*, and are increasing in value continually; therefore the capitalist, who invests in partially-developed material and machinery, should be compensated for this difference, which is fairly met by the payment of interest. But what are these 'growing forces of nature' but the same 'unearned increment' for which the farmer and stock raiser have already been taxed.

His great remedy, the Single Tax, by which the rental value of the land and natural resources shall accrue to the state, may be a more efficient and equitable method of raising public revenues than what now prevails; but it can be no remedy for the disparity of wealth and poverty which is now so painfully apparent. True, the revenues might become so great that the state may become a 'charity' monger—an attitude it partially assumes now—and thus render some relief to the helpless and less capable. But such charity can never cure poverty. The single tax would collect a higher rental from the most desirable lands and locations, while for the less desirable a less tax would be claimed; and, presumably, for some localities and qualities of soil there would be no practical demand; and these resources would be available to the destitute and incompetent without the payment of any rent. Of course, capable people could do better than to resort to such resources on any terms. The poor would certainly be worse off than in the slums of the

city. For, so situated, they could neither beg nor steal. G. L. L."

I'm always glad to hear from any side of the fence, when the challenge comes in well-tempered, dispassionate tones, as yours does. I suppose we may look for some "single tax" replies. And here follows a letter from a friend who is evidently an admirer of Henry George's theories: \* \* \*

"Dear Miss Wells:

To one who has read and thought upon Henry George's *Science of Political Economy and Progress and Poverty*, the books referred to by H. C. F., it seems pathetically unjust that men and women should have to seek their homesteads in sections abounding with inconveniences and hardships, while millions of acres of the best land lie idle in the heart of the country, held for speculation—land which, by every law of right, should be free for use; for the sustenance of the people, and for the development of the country itself. According to Mr. George's plan, this unemployed land would be taxed just as much as the developed land next to it, the rate of taxation in each section being determined by the actual rental value of the bare land in that section. Taxation upon improvements—the present system of fining a man for developing his property—would be abolished. Thus there would be no incentive for holding land unimproved for speculative purposes. In fact, one could not afford to. The landholder would either have to develop his property (making work plentiful) or turn loose and let someone else get the benefit of it.

This would raise wages to a fair standard, because there would be enough free (or government) land, in desirable portions of the country, on which a man could go to work for himself if he were not satisfied working for another. What more than this should our Socialist friends desire?

This is not a pessimistic criticism upon existing conditions but an earnest, optimistic desire to help a little toward the general advancement in which I believe our country is engaged. B. N. R."

It's a big question, isn't it? But I'm afraid I'm nearer to Socialism in inclination and sympathy than to an acceptance of Henry George's remedy, although I, too, have read and yearned over *Progress and Poverty*. \* \* \*

"Dear Miss Wells:

In conversation today A stated that a degree of longitude at the Tropic of Cancer was figured as forty miles; that at the Tropic of Capricorn seventy-five miles and at the Antarctic Circle 102 miles.



B contradicted this statement and stated that they were equal at both the tropics and shorter at the Antarctic Circle, basing his statement on the theory of the world being a sphere.

Who is correct? E. R. H."

I couldn't answer that in a hundred thousand years—I never even guessed "how old was Ann"—but I pass the problem on to our readers. Somebody knows the answer, but I miss my guess if we don't get some contradictory solutions. "B" sounds the more reasonable to me.

\* \* \*

"Mr. Barry:

In November magazine, 'Between ourselves,' I call attention to the writer who "seeks a remedy"—is "not able to realize even a degree." I refer him to a course of lessons by Henry Harrison Brown, a systematic course for beginners. They give a reasonable basis from which to live. To a reasoning mind they appeal and will help many to self-knowledge, which is soul culture. A personal letter goes with each—\$10, entire course, twenty-five lessons; or 50 cents, one lesson. One set does for an entire class.

Let this be known and thereby help many who might otherwise not understand.

A. G. S."

I'm glad to call attention to the work of Henry Harrison Brown. His lessons in New Thought are being eagerly studied by our readers.

\* \* \*

"The New Thought Pub. Co.:

While sending in subscriptions for New Thought, I want to suggest in answer to G. A. W., in *Current Topics Club*, December number, that the works of Carlson Turnbull will prove most satisfactory.

G. A. W."

Here are the titles of some of the books: *Celestial Correspondences*, *Sema-Euclid*, *The Living Zodiacal Signs*.

\* \* \*

"I want you to procure for me a copy of 'The Shulamite,' by Alice and Claude Askew. It is published by Brentano. And I would appreciate it very much if you can obtain for me some information about the authors—where they live; whether they are sister and brother, or wife and husband, or any other relation; how long they have been writing, and a list of books published by them.

E. A."

"The Shulamite" was promptly mailed you. Now, will somebody tell us all they know about the Askews? I'm totally uninformed and shall be as interested as you.

"Dear Miss Wells:

Here is a question for the Current Topics Club: Does anyone know where I can get a copy of *The Unknown Life of Christ*, by Votovich, which is now out of print? Would like to buy a copy if I can; and, if not, would like to borrow or rent.

Old Subscriber."

Yes, indeed, you can get it right here in Chicago. Price, \$1.50. It's not out of print but still published.

\* \* \*

"Dear Madam:

As I am a reader of your magazine I write to inform G. A. W. that an excellent interpretation of the symbolic, esoteric and mystic meaning of the Bible will be found in *Day Dawn*, by John H. Paton.

Mrs. C. E. G."

Thank you!

\* \* \*

"The Current Topics Club:

May I ask a question about something that is troubling me very much?

It is this: Do you believe the force which governs the universe to be an intelligent force? that is, a conscious force, as we are conscious.

It sometimes seems to me to be only a law, like any other natural law, like that of gravitation, but I cannot quite accept that, it seems so unsatisfactory.

Can you give me any light?

F. E. H."

This will bring such numerous and varying answers that I must caution everybody to be brief.

But what difference does it make what we believe. We can't absolutely KNOW, and in either case can we not feel that a beneficent purpose is behind all, and that we will understand—some day—somewhere—when it is time. In any such discussion, we always come inevitably at last to "the Causeless Cause"—the incomprehensible—and, so, whether we will or not, we must wait. Let it be contentedly.

\* \* \*

"Dear Miss Wells:

The publication of my contribution on the identity of 'Bill Barlow' was correct in every particular except that the man's name is M. C. Barlow and not M. C. Barlow. You will find the two r's in my manuscript.

R. A."

Surely I will, and no doubt in the dozen other manuscripts from other people, all of which I blantly read without yielding up that preconceived "I." Nothing like the impenetrability of a made-up mind, is there? My apologies to the letter R.

## EDITORIAL DEPARTMENT

FRANKLIN L. BERRY—EDITORS—LOUISE RAINFORD WELLS

## Between Ourselves

BY FRANKLIN L. BERRY.

Psychic Healing, Mental Healing, Christian Science, Physio-Psychic Therapeutics, Suggestive Therapeutics, and the latest of them all, "Christian Psychology"—what do they mean? *One and the same thing*—a recognition of a healing agent to be called into action by our own need, desire and faith—principally the latter. As this truth bursts suddenly into the consciousness of one hitherto unacceptant or unenlightened, he experiences all the proud triumph of a personal discovery. He cannot conceive that this thing so new to him can be aught but a startling revelation to the world at large, and as a first step toward sharing his wonderful secret with his fellow-men, he gives his "discovery" a name.

And now comes the Episcopal Church—the "reformed" Episcopal Church, to be exact—in the person of its Bishop, Samuel Fallows, with the announcement that hereafter demonstrations in "Christian Psychology" will form a part of its Church ministrations.

We may be forgiven, I think, for smiling a little at the blare of trumpets and the columns of ink with which the press announce that Bishop Fallows will heal "through Christian Psychology" all those who come to him at hours to be set apart for this future branch of his work. Why, down on the South Side, Walter De Voe has been healing *for years*, and quite as devoutly—yet the newspapers have never reserved headlines for him. And he is only one of hundreds of mental and spiritual healers in the City of Chicago alone.

What is the difference? Only this—the good Bishop is himself so impressed with the sense of a "discovery," that when he tells his tale to the "orthodox" public, unaccustomed to accept such theories, it too becomes excited at this marvelous departure, and talks—and the press talks with it: while to Walter De Voe and the class of people with whom he comes most closely in touch, the truths of spiritual healing have been in common application for so many years that they are accepted calmly and as a matter of course. They would as soon think of creating wild excitement over the sun rising in the morning, as over the truth that a man may heal himself or another.

That the leaven of mental science or spiritual healing is creeping into the most orthodox of churches and seeking expression, is vital testimony to the thoroughness with which the new spirit, the new thought, the new teachings, are permeating the age.

For Bishop Fallows' Church approved! There is greater testimony to the spread of New Thought in that one statement, than in all the facts and figures statistics could adduce.



There is one feature of Bishop Fallows' "healing," which is quite unlike the methods of other divine or mental healers. He requires all applicants for aid to *present a physician's diagnosis*, nor will he accept patients except as the doctor, through his diagnosis, advises that such action will be acceptable to him. Later he plans to have a physician in constant attendance at the church to supplement his mental methods! He says: *"I want to make it plain that I expect to work hand in hand with physicians. By giving you good suggestions, however, I will do much toward curing your disease, and probably will banish it entirely. \* \* \* I shall address myself to the sub-conscious minds of those who desire to be cured and will give to them such suggestions as may be beneficial to them."*

*"To cure a person who is suffering from nervous breakdown or a mental ailment I shall use two methods. The first method is to seek for the root of the evil—the patient's cause for worry or despondency. If that is removable it should immediately be removed and the cure is effected. The second method is to give such suggestions as will lodge themselves in the sub-conscious mind and direct the actions and deeds of the patient upon another and more beneficial plane. There are thousands of cases which would be wonderfully benefited in this manner."*

We understand Bishop Fallows will practically confine himself to nervous cases.

Naturally the doctors so handsomely given a front seat in Bishop Fallows' spectatorium, respond by admitting that suggestion, *when legitimized by a physician's diagnosis*, may be extremely efficacious and "will likely prove the solution of a vexed problem."

The point which naturally occurs to the average New Thought man or woman is what would happen suppose—just suppose—that a patient should be accidentally "treated" when not provided with a diagnosis? Would the healing power, from professional etiquette, refuse to act? Or as a man said the other day—"Must a man who wants to talk with God, bring a letter of introduction from a doctor?"

Joking aside, it seems to me, once admitting the office of the mind as a curative agent or as a medium through which a curative agent can be called into operation, that we enter at once into the realm of the unknowable, the illimitable. If something we cannot see, cannot understand, cannot definitely conceive, is capable of affecting and changing certain physical conditions—if we thus deal with a force that comes from we know not where and goes we know not whither—how are we fitted to limit or determine the exact sphere of its functioning? Fire which reddens the skin is also capable of making a blister. A force which creates or overcomes minor conditions of matter, should logically prove as valuable a therapeutic agent in more serious complications.

Bishop Fallows has nothing new to offer the world—simply the everyday tenets of New Thought and Mental Healing, only hemmed round at present with many restrictions and limitations, dictated by deference to custom and prejudice. But even so, to his part of the world he opens up

a new world of hope and possibility. Crippled as his work seems to us, it yet will bring healing to many a suffering man and woman, and in time the artificial barriers he has erected around the use of the One power, will come down through the work of demonstration.

It is good to note the trend of the times and to see the conception of *individual power and possibility* widen and expand through just such mediums as Bishop Fallows' triumphal espousal of "Christian Psychology." May his work and its influence spread through *all* the churches, under *any* name which will insure its acceptance by the hitherto orthodox.

\* \* \*

Speaking of the rapid spread of New Thought—both labelled and unlabelled—the latest tribute to its growing influence is furnished through what at first would seem a most unlikely medium—the stage.

Ten years ago—five years ago—yes, even two years ago, Augustus Thomas could never have found a theater, a company *or an audience*, for his new play, "The Witching Hour." Yet on its opening night in Chicago the theater was packed from stage to entrance and not a point of the play's argument escaped applause and appreciation. I was frankly surprised—looking for orthodox disapproval. The play is built around the fundamental principle of New Thought—that "*thought is a dynamic force*," that thought can be and is transmitted, and that all our actions are influenced and directed by this force.

A murder is committed by a young boy, acting under an uncontrolled and supposedly inherited impulse. In the effort to save him, every influence is exerted, to no avail, but the hero having had revealed to him the dynamic force of thought and his own power in thought-transmission, through some startling telepathic experiences (which the audience witnesses), sets himself to work to control by his thought the outcome of the trial. He concentrates on one man in the jury, and when at last the verdict is brought in—"not guilty"—it transpires that it is through the effort of this one man, whom he has never seen except in the jury box.

The play is carried far beyond this melodramatic touch, into the application of this thought-force to the building of character—and the enunciation of the principle that a guilty thought is as bad as a guilty deed, and carries its influence into other lives.

And yet that orthodox audience was never restless, never inattentive, never anything but intensely and unreservedly interested. There is much dialogue in the play—pure New Thought discussion—and I glanced about to note in the orthodox, evidences of boredom or impatience. Instead there was the tense silence, the concentrated attention and vivid interest, which is an actor's or an idea's highest tribute.

The members of the company were called again and again before the curtain, and finally the author himself was demanded with salvos of applause. In his speech in response, he made the statement that there was no incident in his play, however marvelous its demonstrations in telepathy might seem to the audience—of which he had not himself had personal knowledge or that he had not personally experienced; that the



principles the play sought to demonstrate, had long since passed from the stage of "theories" into that of truths capable of scientific demonstration; and that the growing recognition of these truths could be noted in the *wave of New Thought which was sweeping the country.*

And the audience applauded to the echo!

When an idea or a cause has reached the stage where it will stand the commercial test, it is full grown and vigorous—be sure of that! And the appearance of "The Witching Hour" is as good as an announcement by theatrical managers that New Thought has reached a stage of influence where it is policy to cater to it. I would rather have heard that speech and watched that audience, than been notified by the Western News Company that the newsdealers of the country would like to order 50,000 additional copies of the next NEW THOUGHT. For in truth both speech and audience testified more strongly to the growing acceptance of the truths for which our magazine stands.

The play is to have a long run—another suggestive sign. Better go to see it.

### Seasons In the Upper Air

For some time scientific gentlemen have been investigating what goes on in the upper air, and at last they have happened upon discoveries that enable them to explain some of the curious vagaries of temperature that occasionally set the seasons at naught.

By means of balloons they have sent instruments thirty or forty thousand feet into the air and registered the temperature at all seasons of the year until now they know that the seasons up there are entirely different from the seasons on the earth.

From these data it is known that midsummer in the upper air comes in October and midwinter in April. These experiments have been made in St. Louis and in France, and comparison shows that the facts ascertained are beyond doubt.

In December, 48,000 feet above St. Louis, a temperature of 85 (quite too warm for comfort on the earth) was registered, and it appears that the temperature changes are regulated in the upper air by well-defined seasons.

From all that the scientists deduce the cause of the great irregularity of our spring weather. As the upper stratum of atmosphere is cold at that time of the year, and consequently much heavier than the somewhat warmer air near the earth, the cold air is likely to displace that below and cause a cold day or two on the earth.

The same reason holds good from the other point of view. In October the atmosphere at great heights from the earth is warm. Therefore it has no tendency to fall, and the weather remains settled and clear.

So they point out to us that the condition of the air four or five miles above our heads is really the cause of good or bad weather, and the result of their investigations bids fair to become of great use to the forecasters who send out the "Probs" from the Weather Bureau.—*The Chicago American.*

## About People and Things

LOUISE RADFORD WELLS.

I have just half a dozen lines in which to tell you what some of you haven't seemed to understand—that we certainly ARE going to have Dr. Landone with us all through 1908. His "farewell" words in December *New Thought* only meant the closing of that particular series of articles. Don't be afraid—we won't let him get away.

Next, I want to call your attention to a series of articles by Cora A. Bickford, the first of which appears in this number under the title "Selfhood." They are to constitute a thorough course in the development of "selfhood" in the child—of individuality, power, self-reliance, concentration, memory, observation. The first article gives you a very good idea of the thoroughly practical nature of the lessons and their exceptional value.

Miss Bickford is only one of a number of writers we have secured, whose names are new to our magazine. We are to have plenty of variety during 1908—all the "new thoughts" obtainable!

Just a word. Every day I get letters saying, "When does my subscription expire?" Yet your wrapper tells you that, *every month*. If it says "February '08," that means your subscription expires with this number. I wish every one of you would turn to the "contents" page and read carefully the printed paragraphs *below the index*. They answer almost every question I am asked. And then, just as a precaution, look at your wrapper!

Another thing—when you enter subscriptions to other magazines through us it is perfectly correct to make any complaint to us in regard thereto until you have received the first copy of such magazines. Thereafter complaints and changes of address should be addressed direct to the individual magazines.

One more thing—in sending in holiday subscriptions, remember that *every one else is doing the same*, and allow two weeks for filling. We have had five extra girls in the office since December just to keep within hailing distance of the subscription work.

And still another. Those who want a free reading of their handwriting on subscriptions for *The Inner Circle* (such readings are not given with *NEW THOUGHT* subscriptions) must ask for it when sending in subscription, and should inclose specimen of handwriting on a separate slip of paper. We can't send subscription letters from our files to the Graphologist, as you can readily see.

And a final hint. Please give name and address in full when writing. We have a little pile of letters which we cannot attend to, since some lack the state, some the town, some the person's name. We have to hold these until somebody sends in a letter of complaint. Then, just as like as not, there he is in that file! We have unidentified letters from the following:

Letter from St. Louis, Mo., December 24, ordering five magazines. Unsigned.

Letter from H. Gillett (foreign). No address.

Four months' trial subscription from Henrietta, Tex. Unsigned.

*Inner Circle* subscription from "Dunmore;" no state; no signature.

Letter and remittance from J. V. Moore. No address.

*Inner Circle* subscription from Mrs. R. A. Walker. No town or state.

Book order from New Richmond, Wis. No signature.

Book order from Newport, R. I. (according to envelope). No signature.

Four months' trial subscription from W. W. Logan. No state and can't read town.

Four months' trial subscription from Mrs. G. Bruns. No address.

Also, will C. A. George Newman, for whom we had an "en route" address only, for a limited number of days, tell us where to forward books he ordered?

For lack of space, book and magazine notices are left out of this issue, to appear in March *NEW THOUGHT*. However, I want to speak of one little booklet which came to me in a personal way—"Growth in Silence," by Susanna Cocroft. Most of you know Miss Cocroft by her physical culture work. If you know her in that way only you have missed one beautiful side of her philosophy of life. "Growth in Silence" is a message of the new psychology and teaches "the advantage of receptivity over inward strife"—the lesson of perfect poise, spiritual, physical, mental. (Price, 40 cents.)

A recent decision of the Supreme Court is matter of gratulation to all adherents of drugless healing and preventive. The prosecution of Eugene Christian, a food expert, was procured upon the testimony of detectives of a New York medical society, on the ground of practicing "medicine" without a license, the object of the prosecution being to debar the non-medical fraternity from directing or advising in matters of health. The lower court found against Mr. Christian and convicted him of "unlawfully practicing medicine," but on appeal to the Supreme Court the verdict was "that the defendant was improperly convicted" and that the judgment should be reversed.

This is a victory not only for Mr. Christian, but for all who offer the public methods of building health through instruction in hygienic rules, selection of foods, direction in physical exercise, proper breathing, etc. The Supreme Court decision exonerates them of the rather absurd charge (since, as a rule, they are entirely opposed to drugs in any form) of practicing "medicine," and leaves them free to continue their work of educating the public in right living.



## Ways to Earn Money.

A PAGE FOR EACH OF US BY ALL OF US.

One little paragraph in the January NEW THOUGHT promises to open up a discussion of unusual interest and one that may prove of practical benefit to many of our readers. I have received a letter, called forth by what was but a brief mention of the possibilities of celery culture; this letter was intended to go personally to the author of the paragraph, but as our departments are intended for the common good, I do not keep track of the addresses of the different writers, and therefore cannot forward communications. I print herewith the letter just received, and we will all be grateful to E. A. H. (or to any other of our readers with this class of experience) for an answer to the questions submitted. What do YOU know about celery culture?

### CELERY CULTURE.

To "E. A. H."

Noting your letter in the December number of NEW THOUGHT, I write to ask if you will give me information regarding the celery growing mentioned in your letter?

If you will answer the following questions, I will be obliged, and will be glad to return the favor if opportunity offers:

- (1) What does land suitable for celery raising cost per acre unimproved?
- (2) Taking the average of such land, what would be the approximate cost of preparing it ready for the plants, per acre?
- (3) How many men and horses would be required to properly work 5 acres?
- (4) Does celery raising and proper and necessary attention to the soil require the attention throughout the year of the above force?
- (5) How far from the railroad are such lands situated?
- (6) If irrigation is necessary, is water plentiful and supply constant?
- (7) Are you, or have you, been personally engaged in celery culture?
- (8) Is suitable land for sale?
- (9) Are there any school and church facilities near these lands?

O. L. R.

### LETTUCE-RAISING.

In the same mail with this budget of questions came an interesting account of what is being done in the South in the way of lettuce-raising.

Culling the main points, it would seem that lettuce shipped north in December brings from \$2 to \$5 a barrel, while that in March brings \$2 to \$9. It is estimated that a barrel holds about 70 head. I understand that statistics gathered by the Department of Agriculture of North Carolina show that many lettuce growers in that state realize from \$1,000 to \$1,500 an acre for their winter crops. Probably this is true of other Southern States as well.

The information I have received indicates that a bed 10x50 feet (with plants a foot apart) will produce, with good luck, about 500 heads, but that the crop must be planted in good soil, at the

right time, and given careful attention. Some of the growers in North Carolina plant the seed in a bed about a foot below the level of the ground; others on level ground with the beds inclosed in boards a foot deep, and covered on a cool night with canvas or cheap muslin; others force the crop with steam heat and irrigation in frames. Lettuce, I am told, should be sowed the last of August and will then head out the early part of December. (Of course this information applies to North Carolina.) After that crop is off, another is sowed for the spring prices. I wonder how many of our Southern readers have tried raising lettuce for the Northern market in winter, and what their prices have been? It sounds to me as though it might prove a very profitable venture, and I hope those who have had experience will write in.

### THEY FAILED, BUT—

And now we come back to our homesteading problem again. Certainly we're having an opportunity to view all sides of the question. Here is a letter giving a personal experience in settling in a new country:

"I have been an interested reader of the letters of the new settlers, or, rather, the settlers in new countries, and think it depends almost entirely on the people, rather than the country. I will give you our experience, and the experience of my cousin.

My cousin lived in Kentucky, had a wife and four daughters, who were always in bad health. It was as much as they could do to keep even with the world, and finally, after a long, serious spell of sickness of the wife, they concluded to move to Florida. They had read up in regard to the different parts of the state, and that was all they knew about it, but thought that nothing could be much worse than their present condition.

So they made a big covered wagon, put some household goods in it, and the whole family got in and started to drive to Florida, with but the few dollars that the sale of the other household effects had brought them. They camped out, gypsy style, traveling along through the country, once in a while stopping to work for the farmers, being paid in eatables. From the first day the health of the family improved, until they were all strong and well. They left old Kentucky in the spring, reaching Florida in the fall. They drove far into the state—till they reached the orange-growing locality—and one night camped near an old tumble down log house, with a number of neglected orange trees about it.

The owner wanted to sell and they finally made a bargain—giving one of the horses for the place—and a few days later they moved what was in the wagon into the house and were at home, sweet home, the first one they had ever owned.

Mr. G. (my cousin) started out to look for work among the neighbors, leaving his wife and daughters to work and cultivate their own land. He was given full charge of an orange grove



owned by Northern people, being paid each month. This money was put directly into the improvement of his own land, putting in new fruit trees, etc., etc. The family spent absolutely no money on themselves or in the house, living entirely off the product of the home place. This went on for two years, and then Mr. G. gave up his position and worked at home.

When we went to visit them, they had been there eight years, and had all the comforts of life—and many of the luxuries. He had refused \$1,000 an acre for his land, just a few days before we got there, as it was now a large, flourishing orange grove. Well, when we saw what had been done, we concluded to do the same, only 'some more.' As we had about \$2,000 to invest, we thought we could get along without all this hard work and privation. We bought fifteen acres at \$100 an acre—'grubbed' and ready for cultivation. It was hummock land (the best land in the state).

We stayed there eighteen months and then, as we were utterly penniless, and saw no prospect of ever being in a better condition, we borrowed money enough to get back to our old city home, and then paid back the borrowed money. We left a tenant on the place, but after sending money for taxes year after year, without getting a dollar off the place, we finally let it go and it was sold for back taxes—and that ended it for us, being a loss complete of both time and money. So you see the difference. One went there without money and got rich; the other went there with some money and came away broke. My opinion, therefore, is that success and failure depends more on the people than the country. L. A."

You're right. And success is also influenced by the value we set upon it. To your friends, no doubt, a home meant everything, and no sacrifice or labor seemed too great to offer. To you, who were probably as a start giving up, instead of getting, there was undoubtedly a little looking back, with Lot's wife. You may not have wanted to work for others, as did Mr. G., and therefore you were cut off from a steady income to use for improvements during the period of development. There is no question about it—one has to be ready to offer up all he has in the way of time, strength, perseverance, determination and pride, in exchange for whatever end seems to him the one worth striving for. And if it isn't, in his eyes, worth all these, then—well, the chances are it isn't for him.

#### HOMESTEADING IN PARTIES.

"Miss Wells:

As one who has been interested in your homesteading letters, I might suggest that it might be possible to do away with many difficulties mentioned if a number of your readers would take up adjoining homesteads. Many such colonies have enriched all interested before and it could be done again, especially by those interested in similar lines of thought. As for myself, the financial possibilities, aside from the association, adventure and health sides of it, would be a sufficient inducement.

I would also like to take this opportunity to ask

information concerning the fate or the present status of the 'Ruskin University,' and the proposed colony somewhere in Florida which its backers had already done something toward establishing when last I heard. Inasmuch as New Thought people had this enterprise in hand, and it was along the lines above suggested, I hope to hear news of it. BILL."

I've thought of that, also—that if a little band of hardy homesteaders could get together and take out adjoining claims, the question of remoteness from neighbors, etc., would be at least partially answered. Also cooperation in the purchase of tools, implements, supplies, etc., should surely reduce expenses for all. Some day, when I get my work so that it doesn't require twenty-six hours a day, don't be surprised if I plan out a homesteading venture of this kind for a willing band of adventurers. But it won't be for a good, long time yet—I'm too busy!

About Ruskin University, and their proposed colony, I am not familiar with the plans or people, but some of our readers will be.

#### OZARK LANDS.

"Miss Wells:

Noticing in January New Thought the inquiry of 'J. J. O.' regarding the Ozark country, I can give information, having recently been there to investigate, intending to take up government land, but found that there is not an acre of good government land unentered. But one can buy good land cheap there—\$4 to \$8 an acre. The land is not, of course, as rich as our western prairies, but that is compensated for by its being the finest watered country I ever saw, and well timbered. Crops are fair, and a generally desirable class of citizens live there. What the country needs is northern or western enterprise to develop it. I bought ninety acres adjoining Ava, county seat of Douglas county, for \$8 an acre, which I shall soon occupy. I have no land to sell, but consider Douglas county the best part of the Ozark region, though there is good land in other parts at low price. A. F. A."

Thank you for the additional paragraph which says you will answer other questions. If any come—and they are sure to—they will be printed in these columns and I will be grateful to you for what further information you may then send us. Good luck to you in the new home.

#### GOVERNMENT LANDS.

J. E. B., whom I am coming to regard as a very budget of useful information, writes us again, enclosing a clipping in regard to South Dakota lands, by which I understand that some of the Indian reservations in that state are to be thrown open to settlers at a charge of \$1.25 an acre, one-fifth of the purchase price down and the balance in installments within five years. Applications for land in South Dakota can be made at the Government Land Office in Lemmon, Butte county; applications for North Dakota land at the Government Land Office, Dickinson, N. D., while Montana lands can be applied for at Lewiston, Mont., and Miles City. Better write and investigate. J. E. B. suggests also that there are good lands in the Pan-



handle of Texas, which can be bought at \$1 to \$3 per acre in forty equal yearly payments. He is going to ascertain for us the exact location of the Texas lands and will then write us again. Many, many thanks, J. E. R.

#### MONTANA GOVERNMENT LANDS.

And speaking of Montana lands, here's a letter from that very state:

"Miss Wells:

I have read so much about homesteaders and home-hunters that I have concluded to speak. It makes me tired to read about hunting homes in the swamps of Florida or among the rocks and post oak groves of the Ozark hills, while here in the great treasure state of Montana there are thousands—I might say millions—of acres of the most fertile grain lands in the United States awaiting the homesteader and his plow, and which are used now only for grazing purposes. In this (Fergus) county alone there are nearly 9,000 square miles, and only about 13,000 inhabitants. It is true that quite an amount of this territory is mountains and waste land, but there are many thousands of acres of fine bench lands which will raise the finest of fall or winter wheat. According to statistics secured by the clerk of the court, the average of wheat in this county the past season was upwards of forty bushels per acre, and oats upwards of fifty per acre, and potatoes were a great crop. Most of these crops were raised on bench lands, where irrigation is impossible. A person needs some capital to get a quick start, but I will wager that a man can take a homestead and start empty-handed and get ahead faster than in any other state. Living may be higher here than in other places, but wages are also higher, and the demand greater than elsewhere. Three and four dollars per day were paid the past season for hay hands, and they were scarce at that, and in threshing \$2.50 per day and board was paid, and \$4 for man and team, and threshing lasted from September to Christmas. I have lived in Michigan, Indiana, Iowa, Missouri and Oregon—and in Montana for nearly thirty years, and I consider this climate the best of all. The altitude is much lower on an average than Colorado and the climate is similar to northern Colorado. The possibilities for poultry, pork and dairy products are almost limitless. Several millions dollars' worth of these products are shipped into this state annually from the east. The numerous mines consume large quantities of these products. Butter and eggs are generally worth from 25 to 40 cents. Just now eggs are 45 cents per dozen, and as high at times as 60 cents. Pork, dressed, 10 cents per pound; bacon, 20 to 25 cents. This county contains many coal mines, also gold mines, and several hundred men are employed.

"I will not farther weary you. Information may be obtained in regard to government lands by addressing United States Land Office, Lewistown, Mont. H. H. W."

A very interesting letter. I have written to the clerk of the court, as suggested by you, for statistics that I may have them on hand in case of inquiries. You make me want to come out to Montana myself and start a poultry farm!!

#### A CO-OPERATIVE SUGGESTION.

And now here comes a "follow-up" to "Bill's" suggestion about the many doing satisfactorily what the individual would find a heavy task—only J. E. R. C. goes farther still and has all worked out in his mind a more or less definite suggestion. It isn't exactly what has been simmering in my own mind, and what I've wished I had time to help along, but it is entirely possible! Perhaps, somebody else will have some fresh co-operative ideas and suggestions.

"Dear Miss Wells:

I have noticed in different issues of New Thought inquiries as to the *modus operandi* of securing free homes from the general government. It is manifest that there is a multitude who want to get back to the farm, who long to return to the outstretched arms of kind old Mother Earth. It is no longer a 'summer picnic' to homestead a farm from Uncle Sam. Our corrupt legislators have bestowed vast empires of fine lands upon grasping railroad companies and rascally bribe-giving individuals until there are practically no longer free homes in America.

Nearly all of our remaining free land is worthless. There are some naturally good free lands in the Dakotas, where the winters are severely cold and long and the summers are hot and short. The free lands in Missouri and Arkansas are almost inaccessible on account of poor roads, or no roads at all, and are isolated from schools and society. The land is poor in quality and is covered with timber, much of which is worthless.

By the time the occupant has cleared up and produced a profitable farm he, in all probability, is physically broken down and is ready and willing to pass on to a hoped-for better land. Indeed, my friends, homesteading is now a 'hard graft.' I do not wish to discourage anyone, but I would say, *thoroughly investigate* before taking the decisive step. Now what are those of us who want to get back to Mother Earth to do? Is there a way for us to realize our hopes? I think so, and I state this as a suggestion: Insert in New Thought and in other liberal publications notices similar to this: 'Wanted, 500 or more men and women with \$500 or more to co-operate in the purchase and settlement of a large tract of land.' It is understood that when a sufficient number of subscribers has been secured that a committee selected by the signers shall visit different tracts of land offered for sale, investigate their advantages and disadvantages as to location, climatic character, soil, rainfall, possibilities for irrigation, facilities for marketing produce, etc., etc., and report back to the membership for instruction.

When a tract has been purchased and before subdivision and allotment, each signer to receive title to his allotment, let reservations be made for roads, parks, schools, libraries, etc. In the settlement of such a tract by an earnest and energetic membership wonders could be quickly accomplished by co-operative endeavor.

Co-operate in building roads, telephone lines, water plants, lighting plants, in the building of schoolhouses, libraries, in the laying out and beautifying parks, in buying supplies and marketing produce. Co-operate in all endeavor to reach higher planes of thought and action.

I am now 60 years of age and I have observed somewhat. For the rest of my life I would like to live in a community where there would be no demand for saloons, churches and jails but where schools, libraries and lecture halls would be *'sine qua non'*. I would like to live where there were no call for bartenders, preachers, policemen and lawyers. Their callings are parasitic, and a parasite is neither pleasant nor profitable. I would like to live in a community where each individual would strive to form his character along lines of his highest ideals instead of spending his time trying to reform his neighbor.

I would like to live in a community where the sentiment of the Golden Rule was a living, active principle and where each one would strive for Liberty, Harmony, Sympathy, Mercy, Love. And I believe there are multitudes whose sentiments are similar to mine.

Let me say that for thirty years I have lived in southern California. I have known land here to sell for only a few dollars an acre, and the same land to sell again for a few thousand dollars an acre. Orange, lemon and walnut orchards are now selling at from five hundred to three thousand dollars an acre, depending upon location, soil and facilities for irrigation. Good sugar-beet and bean lands are selling at from three hundred to five hundred dollars per acre. I have lived in the South, in the North and in the West, and there is no other place that suits me so well as a place for residence as does southern California. But this is no longer a place for a poor man or woman to secure a farm. It is out of the reach of such except through 'a fortuitous combination of circumstances' which is pure luck.

I have somewhat investigated the possibilities of the Gulf coast region extending from Brownsville, Tex., to Florida. The possibilities of that section are phenomenal. At the present time it is by all odds the most promising place for homes and investment in this country.

From all I can gather that section is now in about the condition for settlement and development that this southern California was in twenty-five years ago.

Lands in Texas, Alabama, Florida and Georgia can be bought in tracts of one hundred thousand acres and less at prices ranging from a few dollars per acre to twenty five dollars per acre.

See the June, 1907, issue of *The World's Work*, which is devoted to the Southern States.

Northern and western people are going to that section and devoting their farms to truck farming for the northern markets and are getting net returns of from \$100 to \$250 per acre on berries, radishes, Irish and sweet potatoes, cabbages, etc.

What do the homeseeking friends think of the suggestion?

J. B. C.

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## Body Building

(This department is to offer suggestions on food values, properly balanced diet, the simplest foods of the most nourishment. All are privileged to submit questions or suggestions.)

The article by Elmer Ellsworth Carey, "Why I Am a Vegetarian," in November NEW THOUGHT, has brought us so many letters of commendation, and of inquiry as to the comparative effects of a vegetarian diet, that it seems worth while to repeat here the results of some recent investigations, both in this country and abroad.

Most of us have read in the public press of the experiments made with nine students of Yale College, through which, in the course of five months, their consumption of flesh food had been reduced to one-sixth of the amount to which they had previously been accustomed. I wonder if we have sufficiently realized, however, that under severe and thorough tests they were found to have increased in endurance over 90 per cent. I should think vegetarians might crow quite loudly over a result like that.

Now come the results of experiments with the students of the University of Brussels, the endurance of six men and women vegetarians being compared with those of twenty-five "carnivores" (what a word!). Tests proved that the endurance of the vegetarians averaged 53 per cent greater than of their opponents in the experiment.

In both the Yale and Brussels experiments, it was found that the vegetarians recuperated from fatigue far more quickly than the meat-eaters. The foreign scientists attribute the inferior endurance of meat-eaters to specific toxins in flesh food. The Yale experiments did not contemplate a strict vegetarian diet, but a low proteid diet, and its scientists contend that a vegetarian on a high proteid diet will suffer from the same drawbacks as affect the heavy meat-eaters. The latter seems to me entirely reasonable; the diet of a vegetarian should be perfectly balanced in its food elements, and any disproportion cannot but result in effects as deleterious as from a heavy flesh diet—which is also disproportioned.

Gautier, the French dietitian, while not himself a vegetarian, says a word for vegetarians, as follows:

*"The vegetarian regime, modified by the addition of milk, of fat, of butter, of eggs, has great advantages. It adds to the alkalinity of the blood, accelerates oxidation, diminishes organic wastes and toxins; it exposes one much less than the ordinary regime to skin maladies, to arthritis, to congestions of internal organs. This regime tends to make us pacific beings and not aggressive and violent. It is practical and rational."*

The Brussels scientists above referred to appeal to human vanity by stating that:

*"For the most part the vegetarians appear younger than their age; notably the ladies are distinguished by their clear and fresh complexion."*

In the University of Chicago an experiment is being made with the athletic team, I understand, Director Stagg training them on a vegetarian or semi-vegetarian diet. And when vegetarianism is accepted by the athletes, then the old argument "but it can't give enough strength" will be done away with forever.

"Dear Miss Wells:

I wonder if Y. F. F. would not be interested in the Agricultural Bulletins about foods. They have been to me almost like a course in domestic science. I suppose you know, but probably some others do not, that the Agricultural Bulletins may be obtained free by writing to the Secretary of Agriculture, Washington, D. C. - L. K."

I agree with you as to the value of these bulletins and I have frequently asked our subscribers to send for them. I'm glad to have you repeat the advice. I do not give the name of the other authority you mention, because that violates "advertising ethics," but Y. F. F. has no doubt noticed the advertisement and, if she is as interested in the subject as we imagine, will be writing for information to all sources and cannot miss the one you have in mind.

"Dear Miss Wells: \* \* \*

Your communication to Leon Elbert Landone is of vital interest to thousands, and while he has well answered it, I want to add my mite. You say that "medical doctors say this water is good and wholesome." As I am a medical doctor I cannot understand how any one can believe water impregnated with lime to be wholesome. It has been demonstrated thousands of times that pure water is better than any sort of mineral water. Those who resort to medicated springs and get cured, do not owe their recovery to the mineral, but get well in spite of it. Pure water will cure more disease than those that contain mineral. In nearly every case of stone in the bladder the sufferer has been a consumer of lime water.

C. S. M."

It wasn't my query, but the query of a subscriber, which I transmitted to Dr. Landone. I'm glad to have your supplementary advice as to pure water.

\* \* \*

"Miss Wells:

In answer to your query concerning cottonseed oil product, will say: I have a friend who bakes cakes for stores as well as for private families, and who has always had a reputation for making delicious cakes. Some time since butter and eggs soared skyward and as she frequently made as many as twenty-seven cakes a day, all beautifully iced and embellished with nuts, fruits, etc., the labor outbalanced her income. How to retain her reputation and increase her revenue became a problem. Just at this time a lady agent appeared upon the scene, introducing Snowdrift or Hogless Lard, made by combining oleo stearine and cotton oil. She induced my friend to try it, offering her a fifty-pound tub for much less than the regular price. The latter first tested it in cakes for home consumption and satisfied herself that it was all right, and even then kept a still tongue in her head, lest some exacting patron would find fault at the little deception. After



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# BUILDING HEALTH

and that in the process you lose old chronic diseases, stomach troubles, anemia, mal-assimilation, constipation, "nerves", brain-fag, insomnia, etc., etc.

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# THE MILK AND MARFA HOME TREATMENT

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using Snowdrift for some weeks she casually inquired of various customers if they were pleased with their cakes, and without exception each answered that their last cakes were better, if possible, than previous ones. Personally, I like it for frying doughnuts especially, as the dough does not absorb it and it is odorless. However, my mother is somewhat prejudiced against Snowdrift and says she prefers good, fresh country lard. If this is of any value to you I shall be pleased.

B. E. S."

Certainly your evidence is pretty strong in favor of cottonseed oil. People who buy cake are apt to be pretty particular and your friend's experience would indicate that the change didn't at all affect the merit of her cakes. Perhaps some of our readers will be encouraged to make a test in their own homes.

As an added encouragement, here is a letter from another user of this vegetarian substitute for lard and butter:

\* \* \*

"We have used a refined cottonseed oil for seven or more years, and except for pie-crust, for which I prefer sweet cream, I consider it the best cooking fat. For doughnuts, cake, cookies, etc., beans (do not need fat), soups and for warming potatoes and all vegetables when butter or meat (fish) fat would be used, think it the best fat.

I discarded fish (in direct form and of which I had never used freely) fifteen or more years ago (some members of my family use fish and chicken occasionally), and the substitute for fish fat was gladly welcomed in cottonseed oil, although I have learned to think superheated fats of any kind polygenic and, in theory, at least, to avoid pastries and seasoned foods of all kinds.

E. H. B."

What form of announcement do you use in substituting the oil for butter in cake?

\* \* \*

"Dear Miss Wells:

I have just received the last number of *New Thought* and read so many good things I made up my mind if anyone knew a good thing to let others have the benefit, and I have had an experience worth telling the *New Thought* readers. I had a small growth on my eyelid, like a wart, and I cured it by using castor oil, touching it with a drop on my finger several times a day. It has disappeared and my eye is smooth and lovely. It is simple and saved me having it done with an electric needle. It will remove any wart or small growth and is safe and permanent. I have told several who are using it and had good success.

S. L."

Thank you! This will be sure to reach somebody who needs it. \* \* \*

"Dear Miss Wells:

I read in the *January New Thought* your ideas on tobacco. Is it possible that you do not know the effect of tobacco on the human system? Why,

it is the cause of consumption, tuberculosis, cancer, paralysis, scarlet fever and nearly all the children's diseases and a host of others. I think one is very safe to say that there is no one thing on earth which causes any more, and I do not think as much suffering. I have seen whole families pass on, all but the man, in consequence of the vile poison. It is a notable fact that the wives and children suffer more than the men. I have known one man to bury three wives with smoking cancer and once in a while he goes at last himself with the same disease. I have stood over children suffering with nicotine sore throat in scarlet fever, till my heart was nearly broken with the agony, and I used all the divine forces in my power and lifted them out of the environment into the spiritual, and they were healed. The father and nurse looked on and although the doctor told him the cause, he went right on using the vile stuff. I should never have touched the cursed stuff again if I had passed on in consequence. But the giving up kills no one. In sight is a sweet little girl, the idol of her parents, but no prospect of raising her, on account of throat trouble caused by the same poison. It cannot be eliminated from the system for five or six generations.

It is stunting the human race, fumigating the brain and causing depleted brains and physical systems generally. You talk as if it was easy to keep the boys from forming the habit. Well, that is because you do not know that what is bred in the bone stays long in the flesh. It is almost an impossibility to keep a boy from following the example his father sets and has born into him. A doctor told me it was no use to teach boys the effect of tobacco. He says: "We doctors know, but I have used it for twenty-five years and always shall." If a man wants it he will use it, whether it hurts him or not. This is nothing to what might be said. H. S. N."

Tobacco, in conjunction with other improper habits of living, may, of course, result in "paralysis," etc., but this is true of many other weaknesses which many of us do not at all consider serious. I have seen children ruined in health and grown people broken down, through habits based on hot biscuits, griddle cakes, fried potatoes, etc., and I have seen parents transmit to their children the results of such imperfect habits of living and then intensify the effects by bringing up the children to like errors of diet. Only these conditions are so common, so ordinary, that we do not waste any thought over them or stop to think that where there is an effect there has also been a cause. What I said was not in favor of tobacco—far from it—it merely sought to induce an impartial attitude in regard to physical habits, which shall recognize pie, for instance, as as great an enemy to human happiness as tobacco. Lack of self-control—in other words, self-indulgence—always brings evil effects in its train, whatever the habit, and it is self-control over every habit which we should seek to instill, not self-control in isolated instances.

If my husband, by smoking in the house, indeed "narcotic sore throat" in my children, then I'd ask him to smoke outdoors, or in one

## Are You Too Thin?

For only 15 minutes a day's practice in your own room upon special exercises that I will give, you can be round, plump, wholesome, rested and attractive. Nature intended you to be—why should you not?

A pupil who was thin writes me:

"Just one hour how happy I am! I was low such and short (nearly six feet eight) and I was so proud of my neck and arms! My back was rounded out and I have gained 25 pounds. It has come just where I wanted it and I cannot understand it. Another woman, my old dressmaker, says she is as now. The summer I have just been disappointed when my second season and I had taken something for years. I guess my stomach must be stronger too, for I don't like a lady and my arms are so needed. I feel as if I had missed so much enjoyment in life, for I never did have such good times before. I feel so well all the time."

Miss Cocroft at Her Desk

I have built up thousands of women—why not you? You will be so much better satisfied with yourself and more attractive to your friends.

I will cheerfully tell you about my work, and if I cannot help your particular case I will tell you so. My information and advice are entirely free.

**SUSANNA COCROFT**

Department 1, 57 Washington Street, CHICAGO

*Note: Miss Cocroft's name stands for progress in the scientific care of the health and figure of women.*



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room out of which I would keep the children. If, as you would seem to imply, the effects of his habits might be transmitted to his children, then I wouldn't have any children. For since I chose their father, the transmitted evils would be my fault as well as his.

However, I am inclined to believe that a child brought up scientifically, hygienically, in a well-aired, sunny house, given plenty of out-door air and exercise daily, and proper diet, taught deep breathing and healthful habits of the body, would hold himself proof against any ill effects from the habits of his parents. I wouldn't be a bit afraid of "narcotic sore throat" or any other like ailment. In the meantime, if I could influence my husband, without nagging or superiority, to check or forego his smoking habit, I'd be glad to do so. But I shouldn't set out to reform him—he might retaliate and want to reform me!

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One pupil writes:

"Miss Cocroft, I have reduced 25 pounds and I look 15 years younger. I feel so well I want to shout! I was rheumatic and constipated, my heart was weak and my head full, my liver all clogged up and oh dear, I am ashamed when I think how I used to look."

Send 10 cents for instructive booklet with card for your dressing table, showing correct lines of a woman's figure in poses.

**SUSANNA COCROFT**

Department 71, 57 Washington Street, CHICAGO

*Author of "Character as Expressed in the Body," Etc.*





## In Kettledom

CONDUCTED BY LOUISE RADFORD WELLS.

(The purpose of this department is to make our New Thought housewives familiar with the latest labor-saving devices and the short cuts of modern housekeeping. There's less run in washing kettles than in "looking at the stars"—and a New Thought woman ought to learn how to do the former so she will have time for the latter or what it symbolizes. That's practical New Thought—doing away with the undesirable "excessences" and claiming the beauties of life. All are invited to ask and answer questions.)

What particular labor-saver—in either method or device—has been most useful to you? That is, how have YOU simplified some one branch of your work, hitherto a bugbear? Every housewife has some "short cut" (either original with her or the result of the adoption of some of the many modern labor-saving devices), for which she is thankful every day of her life, as she makes involuntary comparison either with her neighbors' drudgery or her own previous experience. What is YOUR special "short cut"?

When I think how many thousands of us there are, there seems no limit to the benefit we could be to each other through co-operation. If each of us knew only *one* thing the others didn't, and would tell it—well, we'd all know *45,000 things* in a very short time! That's a stupendous thought, isn't it? *I want it to take root!*

Another thing I want to know is your one special problem or *bugbear*. Who knows but that we may make it even agreeable to live with. And as I have never had a problem in my life that I didn't find was easy to someone else—so I have every reason to believe that someone holds the solution to what is hard for you. *I'd like to make the experiment, anyway, so shall welcome a budget of Kettledom letters—whether they are full of your "helps" or your "hindrances."* (Please write on only *one* side of the paper.)

By the way, I have a question the first thing. My mother and father visited our big electrical show the other night, and came home very much interested in many modern labor-saving electrical devices. Now what I want to know is, whether the cord on an electric flatiron doesn't get in the way when ironing? Otherwise it seems to me it would be a wonderful time, patience and step-saver. Who of you have used an electric flatiron?

Also, have you used the modern sprinklers for clothes? Ugh! I can remember how cold the water used to feel when we sprinkled by hand. I've not tried the modern sprinklers myself, but certainly they must be an advantage over the old hand-reddening process—while the sprinkling should be much more even.

And did any of you, when planning for a church picnic or a party, try baking your bread for sandwiches in baking powder cans, so the bread would be in dainty little round slices, needing neither to be halved nor trimmed? Somebody recommended this plan to me. Tell me if you've tried it.

Another thing, when you have a number of sandwiches to spread for an occasion, do not try to use cold butter, and on no account melt it, but put it in a bowl and beat thoroughly until it is creamy. You can then spread even the freshest bread easily—which *saves time* and temper. Add a little horseradish to one separate heap

of butter, and it will make quite appetizing sandwiches.

If you are going to make a Welsh rarebit, do not take time to grate your cheese, but put it through the meat-chopper and it will come out almost "riced." It also melts more quickly as a result. *Saves time* all around. I use a meat-chopper for all sorts of unlikely things—it's almost the most convenient article in our kitchen (except that wonderful toaster I've talked about before.)

Have you a device for mixing mayonnaise dressing, by which the beater clamps to the side of the jar which contains part of the ingredients, and supports at the same time a funnel into which the oil is poured, and from which it is automatically added to the other ingredients, drop by drop, with each revolution of the little crank which briskly beats the dressing? It's fine. Good for whipping cream, too. *Saves time.*

And do all of you realize how much wiping of tables is saved, when paring vegetables, mixing cake, preparing desserts, etc., if you will always bring out at the beginning a flat tin (like a layer cake tin) and lay your "battery" spoons, wet knives, etc. thereon, in the intervals of using, or as you are through with them. Just a hint.

"Dear Miss Wells: \* \* \*

Will you kindly tell me where I may obtain a miniature mop in which I can insert a clean dish-rag—all here are twine, permanently fastened on a stick, hence my objection to them.

Mrs. L. E. S."

I've seen them, so they must be somewhere. I'll investigate a little, and tell you when I locate them. In the meantime, somebody else may furnish the information.

"Miss Wells: \* \* \*

A word about 'dishwashers.' I tried that to my—I was going to write the word satisfaction, but I guess I had better write dissatisfaction. The dishes can be cleaned if you've plenty of hot water and soap, but it takes longer to place them in the washer, so that the water has free circulation, than it does to wash in the ordinary way. If I should know of any woman who thought of buying one I would say 'Don't!'

A. A. P."

That's not very favorable to dishwashers, is it? Of course there are dishwashers and dishwashers. The one I saw didn't seem to require much care in placing the dishes—but I'd like to hear from others of our readers who have used the washers. Did you find them time-savers, or the reverse, members of Kettledom? Get ready for our experience meeting.

# I Know All About Hair

Probably by this time most of you have read my little booklet on "The Care of the Hair: For Men and Women." If so, you know how simple are the rules which will both produce and retain healthy, beautiful, luxuriant hair. But when the scalp has become dry and unhealthy, the hair faded or broken, falling out or changing color, or leaving bald spots on the scalp, you need not only to adopt the scientific natural methods of restoring normal conditions, about which I tell you in my booklet, but should supplement this with the aid of **additional nourishment** for the hair roots, **stimulation** for the little oil glands, and should **cleanse and revivify the scalp**, freeing it from dandruff and making it active.

I recommend to you this month two preparations which I consider the best for the purposes in view.



As a Hair Food I Recommend

## ELSPETH VAUGHAN'S RUSSIAN HAIR GROWER

This is an excellent hair food, so fine in my estimation that I have purchased all right to it from Elspeth Vaughan and succeeded her in its ownership. This food will give strength to the hair, produce a fresh growth, stimulate the necessary secretions and bring back life and vigor to the hair.

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No more copies of my little booklet will be given away except to my personal customers. If ordering any of my recommended preparations, ask for the booklet and I will be glad to enclose it **without charge**. And, at any time, I am glad to tell you what I think of your personal difficulties with your hair, if you will write me for my advice.

ADDRESS

**KATHERINE BOOTHROYD PALMER**  
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## THE JOY OF PRETENCE.

Let's dream like the child in its playing;  
Let's make us a sky and a sea,  
Let's change the things 'round us by saying,  
They're things that we wish them to be.  
And if there is sadness or sorrow,  
Let's dream till we charm it away.  
Let's learn from the children and borrow  
A saying from childhood—"Let's play."

Let's play that the world's full of beauty;  
Let's play there are roses in bloom—  
Let's play there is pleasure in duty  
And light where we thought there was gloom.  
Let's play that this heart with its sorrow  
Is bidden be joyous and glad;  
Let's play that we'll find on the morrow  
The joys that we never have had.

Let's play we have done with repining,  
Let's play that our longings are still;  
Let's play that the sunlight is shining  
To gild the green slope of the hill.  
Let's play there are birds blithely flinging  
Their songs of delight to the air;  
Let's play that the world's full of singing,  
Let's play there is love everywhere.

—Selected.

Not long ago I had a letter making the suggestion that the establishment of a School of Health would be a very good idea, the object being to keep people in health, as physicians now attend them in sickness. What would be YOUR suggestions as to the training and equipment such practitioners would need?

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whether you will prosper or not in your undertakings? Whether you will marry or not? How to win or lose or health? Travel or stay at home? Win or lose in speculation? Business to follow, etc.? YOUR PLANETS WILL TELL YOU! Clear answers to all questions of vital interest to everyone. Will send you hundreds of addresses of people who have been patrons of mine for 10 years, and you can write to them and verify my statements. GRASP YOUR OPPORTUNITIES and you will gain your desires. Pope, the great poet, writes, "Whoever disseminates true Astrology is a public benefactor." Shakespeare says, "The stars above us govern our conditions." Send birth date and time for a trial reading. L. THOMSON, Dept. 30, KANSAS CITY, MO.

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## MOTHER GOOSE AND CO.

LOUISE RADFORD WELLS.

We think in Mother Goose rhymes and limericks at our office these days. No wonder, when each mail submerges us in a white wave of verse. *But we like it!* So would you if you could read the letters with us. I'll print a few samples here, and perhaps some scattered through the advertising pages as space permits, with more to follow next month. It isn't many days now till the prizes will be awarded (names will be printed in March NEW THOUGHT), and you have all seemed to join in the "game" with such right good will and an evident love for "larks" of this particular brand, that I'm going to offer another set of prizes, and do it once more.

The January prizes (offered in January NEW THOUGHT) will be awarded the first week in February. Now for the best Mother Goose rhyme, limerick or nonsense verse, received between January 30 and February 28, I will give a prize of \$5. For the five next best, \$1 each; for the next fifteen, each a copy of *Nuggets of the New Thought*, by William Walker Atkinson. And these prizes will be awarded immediately after February 28.

So when you send in your renewal or the subscription of a friend, tuck in a Mother Goose jingle—and see what happens!

What do you think of these as samples of those already received?

*Whoever sees our old blue hen  
Had better let her be,  
For when she lays me eggs enough,  
I'll send subscriptions three.*

Now, isn't that a laudable sentiment? And what do you think of this:

*Intry mintry cutry corn,  
Here's my renewal, as sure as you're born.  
Wi-er brier limber leek,  
Please send me the five-dollar check.*

Then comes the history of a very, very sad case (but fifty cents would have cured it!)

*There was a man from Hills,  
Who depended entirely on pills.  
Had he been properly taught  
By reading "New Thought,"  
It would have saved him from many bad  
ills.*

But the sad case of Mr. Hills will be quite driven out of your mind by the more agreeable experience of Jemmy Jed.

*Jemmy Jed crawled into his bed  
To hide from "meejums" away.  
A New Thought came out  
And flew about,  
And frightened the "meejums" away.*

Neither shall we be without a smattering of romance, for here is a very sweet one in brief.

*The Queen of Arts  
She made some tarts,  
All in a fireless cooker.  
The King of Hearts  
He ate the tarts  
And straightway home he took her.*

Then we come back to a jingle that ends in one line, always full of music to my ear. I wonder if you can hear it, too.

*Sing a song of fifty cents,  
A magazine of love  
Comes to me twelve times a year,  
Like a carrier dove.  
Bringing many messages  
Of hope and joy so true;  
I cannot lose a number  
So I hasten to renew.*

This is no more cheering to my soul, however, than the stirring tale of nimble Jack.

*Jack, be nimble, Jack, be quick!  
Jack jumped over the candlestick.  
He gained his alertness through reading "New  
Thought,"  
And sent his renewal before he forgot.*

And I fear I shall come to look with favor on the sheep-raising business, if it produces results like the following:

*Mary had a little lamb,  
To fleece it seemed most cruel:  
But thereby came the 50 cents  
For her "New Thought" renewal.*

These are just a very few. I shut my eyes and "grabbed" for this selection. Next month I'll print some more. Pretty good, aren't they? How good a one can YOU write?

## OLIVE VERNE RICH

can be consulted on matters pertaining to Health. One dollar pays for two lessons.  
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"LIFTS" is a little booklet of fundamental truths for beginners, with "formulas" for daily use, with simple prayers and self-treatments. It was written by Sarah Wilder Pratt, healer and teacher and known for her beautiful demonstrations. Booklet, in stiff paper cover, TEN CENTS.

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A small magazine at a small price, 10 CENTS PER YEAR (Foreign 20 cts.), published quarterly, size about 7 1/4 x 5 1/4 inches, and from 24 to 32 pages each issue. THIS ISSUE, 64 PAGES; No Sample Copies Sent.

This issue contains a biographical sketch—or, rather a “personal impression”—of

## DR. LEON ELBERT LANDONE

by Louise Radford Wells, with his full-page portrait—the first he has consented to have published.

In addition, this special issue of THE INNER CIRCLE contains FULL PAGE PORTRAITS of Henry Frank, Anna Augusta Gaskell, William Walker Atkinson, Ella Wheeler Wilcox, and an entirely new one of Uriel Buchanan. Some of the good things in this extra fine number, are:

**WHAT I WANTED TO SAY,** by Celia Hord Kenny. A thought or two worth “taking home.”

**BUILDING BRAINS AND MAKING MEN,** by Louise Radford Wells. Being a “personal impression” of Dr. Leon Elbert Landone—a consideration of his work and his personality.

**“IS IT TOO LATE?”** by Mary Hamlin Ashman. A thought in verse for us who try to “pluck the rose ere it is red.”

**“THE MAN WHO WAS OBSTINATE,”** by Alice Brown. Being the story of a wise man who worked well and faithfully in his garden of friendships—and what he found in the “pleasant place” to which death called him.

**FICTION, NEW AND OLD, FOR PEOPLE BIG AND LITTLE,** by Louise Radford Wells. A composite answer to the many hundreds of letters which come, asking what book to get for a girl of 13, for a boy of 10, for a young man, for an elderly woman, etc. Five or six pages of chit-chat on books of fiction which have an “old lavender” flavor.

**THE SPIRIT OF THE ROSE,** by Anna Louise Shafer. A little lesson in verse, teaching us to do our blossoming bounteously.

**OUR ELDER BRETHREN.** A bit of the serene philosophy of Confucius, 551 to 478 B. C., showing us how old are some “new thoughts.”

**BOOK TALK,** by Louise Radford Wells. Reviews of some twenty or thirty new books of the season—scientific, “New Thought,” psychic, vegetarian, etc.,

This issue also contains a reprint, by request, of the article on Helen Wilmas, which appeared in the August INNER CIRCLE—“FROM POVERTY TO RICHES.”

**ONLY TEN CENTS PER YEAR! Or, NEW THOUGHT and THE INNER CIRCLE for one year, both for 60 cents (Foreign \$1.20).** How can you keep house without them? If you want a receipt for your subscription, inclose an addressed postal card with order. Address all subscriptions to

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**YOGA PHILOSOPHY.** An extended advance notice of the series of lessons in Yoga Philosophy by Uriel Buchanan, to be brought out in twelve periodical installments during 1908. Very interesting to all admirers of Mr. Buchanan, or students of the occult.

**LIMITING ABUNDANCE,** by Frances Larimer Warner. Being some bits from the personal letters of the author, showing how we limit our material supply, and how we may demonstrate opulence and success.

**QUESTIONS AND ANSWERS.** A department of counsel and information. This month Louise Radford Wells answers a long letter all about the creative force of desire, whether expected things do really happen, the kind of people to whom the good things of earth gravitate; the value of mental attitude in maintaining and creating health, etc.

**CHARACTER AND PERSONALITY,** by Louise Rice. A talk about how to detect the stingy man through his handwriting—or the “very, very prudent” woman showing, however, that Graphology while sometimes destroying illusions, often opens our eyes to virtues and possibilities we have not dreamed.

**CHARACTER READING.** A department conducted by Louise Rice, the expert graphologist, wherein subscribers to THE INNER CIRCLE, are given a free reading of their handwriting, at the time ONLY of sending in their subscriptions to the Magazine. Very interesting in its delineation and advice.

# How Syracuse Woman Took Her Wrinkles Out In Three Nights

*After Massage and Beauty Specialists Had Failed*

**"Made Me Look Twenty Years Younger" Says Cincinnati Lady Who Tried It**

## **REV. TALMAGE OF CHICAGO**

**Says It Is the Only Treatment in the World That Will Remove Wrinkles—  
That It Stands Alone as a Success**

The Discoverer Offers to Give Particulars Free of Charge to All Who Write Her Within Next Ten Days—Exacts Promise of Secrecy—Treatment Very Simple and Absolutely Harmless—May Be Used Without the Knowledge of Your Most Intimate Friends

Ever since woman's beauty held sway over man and brought her power, influence and wealth, she has sought a way to stay the processes of old age and banish deep lines and furrows from her brow.

Chemists, beauty doctors and skin specialists have for centuries past, vainly tried to fathom the sealed secrets of nature and find a way to keep the beauty of youth in a woman's face and form.

Harriet Meta was no exception to the general rule of women. Trouble and worry left their unsightly lines and marks upon her face. She saw the beauty of her youth giving way to the heavy imprints of coming age.

Her first resort was to face massage, cold cream and steaming pots, then next to beauty specialists but all in vain. The wrinkles seemed, if anything, to grow deeper and deeper. Massage even appeared to stretch the skin; more wrinkles came. She had spent all the money she could afford to spend, and was ready to give up in despair, when one day a friend made a happy suggestion.

This gave her a brilliant idea. She set to work on the thing herself, and after several months' hard labor and almost endless experimenting, she succeeded in producing a wrinkle remover, entirely different from anything she had seen or heard of. She tried it on herself, and lo! and behold, it worked a wonderful transformation in a single night; she tried it the second night, and her wrinkles were practically gone. A third night—three treatments in all—and her wrinkles had entirely disappeared, and her skin was soft, clear, rosy and smooth.

Rev. Josephine Talmage of Chicago writes: "It is the only treatment in the world that will remove wrinkles. I am more than delighted. When all

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In speaking of her discovery, Miss Meta says: "Yes, I know it sounds too good to be true, but really I do not think removing wrinkles is half so wonderful as the telephone. Before the telephone was invented it appeared ridiculous to think of talking from New York to Chicago.

"Those who have used cold creams, etc., cannot understand how my treatment can act so quickly. Yet, after all, it is very simple, and I wonder that someone did not discover the process long ago. My letters from patients tell the whole story. Here is one from a lady who says my treatment made her look twenty years younger, also letters from many others. I do not see how anyone can doubt in the face of such testimony as this. I tried cold creams, massage, etc., myself, without results, and I can thoroughly sympathize with those who have tried to get rid of wrinkles and I am truly glad that I feel I can now offer womanhood a surer and a shorter way.

I will give further particulars to all those who write me within the next ten days. I must exact a promise of secrecy from everyone for my own protection, but you can use my treatment on yourself or in your own family, but you must not tell what it is to outsiders.

"I guarantee my treatment will in no way injure your skin. On the contrary, it will give it a soft, velvety feeling, and greatly improve your complexion, as well as banish unsightly lines and wrinkles. It takes only a few minutes to use it.

"Address Harriet Meta, Suite 10H, Syracuse, N. Y. I will send everything in plain sealed envelope so that our correspondence will be strictly private."



## SPINAL IRRITATION

An elegantly illustrated booklet explaining the cause and cure of the disease that produces the following

### SYMPTOMS:

**BRACED** or pain in the back, especially in the back part and base of Brain; Nervous and Bilious Disorders; sensations that feel like the pulling or stretching of CHAINS in the KIDNEYS; trouble with the KIDNEYS connected with pain or working in back part of head or neck or upper part of shoulders; aches or pains in the eyes or back of head; jerks or spasms before the eyes or blurred vision; a frequent desire to SNEEZE or CRAWL or take a deep, full breath, and in some cases, an inability to do so; PALPITATIONS and irregularity of heart; pains, oppression, difficulty in breathing, or very peculiar and disagreeable feelings in the region of the HEART; LUNGS, THROAT, or other parts of the body that doctors often call Neuritis, Rheumatism, Indigestion, Heart trouble and various other names, but fail to cure; aches and pains in region of the KIDNEYS; BACK-ACHE, sensations of oppression or constriction like a BENT ARMOR, THE BUST, or part may spread; PARALYSIS, PARALYSIS of arms, shoulders, hands, lower limbs or feet, causing pains in these members, or a WORD FILLING or sensations of coldness, heatness, or a tingling or twinges resembling the PRICKING of PINS or needles or as if the parts were asleep; STIFF, TENDER or STINGING pains along the spine or in the KIDNEYS or feet, pains in the face, arms, back, lower limbs or feet resembling those of toothache; NEURALGIA or SCIATIC NEURALGIA; (physicians often treat these symptoms as ordinary neuritis or rheumatism, but such treatment will not cure them); CHILLS UP AND DOWN BACK; DRESSING sensations, coldness and numbness; pain BETWEEN SHOULDERS; DRESSING and GRINDING PAINS.

If you have the above named symptoms or any of them, you probably have SPINAL IRRITATION. A very serious disorder that but few physicians can cure. Yet it is very easily cured by proper treatment. Our elegantly illustrated booklet explains how. It also describes the disease and explains what causes it. Price, 30 cents.

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Let me tell you about it in personal letters. I have tried everything and everything, and I am sure from my varied experiences I can teach you much—You may not ask questions you choose, from how to grow young and stay young, to how to be a success in business and so-called society. It has been my privilege to live deeply in many places and I have been a few thoughts, occasionally and unconsciously for twenty years, and I know pretty nearly what I am talking about. One thing I would like to impress upon you: I am 47 years old and look 25. And all the questions you want answered. My letters are \$1.00. Address ADOLF WELLS, Box 146, Tacoma, Wash.



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How to Live and stay young, this is true  
It is true, another year more to come  
Fifty Cents Fifty Cents this is true—Adolf*

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*January 21, 1918*

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little instrument called "Actina." "Actina" also relieves Sore and Granulated Lids, Iritis, etc. and removes Cataracts without cutting or drugging. Over seventy-five thousand "Actinas" have been sold; therefore the Actina treatment is not an experiment, but is reliable. The following letters are but samples of hundreds we receive.

Mr. S. M. Walker, corner Carolina and Palmetto Sts., Los Angeles, Calif., writes:—"About two years ago my sight began to fail rapidly. I consulted so-called scientific oculists and had special glasses made, but all to no avail. I bought an Actina and in less than thirty days threw away my glasses. Thanks to Actina I can read or write now for hours every day. I would not be without it for any amount of money."

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Our book about eyes, sent free, tells all about it, things you ought to know, but which your doctor has never told you, and contains pictures of and letters from hundreds who have been cured.

A postal card will get the book, and we will give you our free advice if you will write us a short description of your case. Write now while you think about it.

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MESSICK, Oceania, Va., says you can cut pine bark if you will use the Donor Poise. He had a big lump in his throat and suffered with Constipation. Cure you, too, without medicine, or your money back JOHN N. WEBB, Norfolk, Va.

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Will tell you with it the secret of preserving the eyes and teeth to old age and an unfailing remedy to remove wrinkles and give youthful appearance to face. 50 cents.

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S. E. KAISER.

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He thumped on my chest, and then he said:

"Ah, there it is! Your heart!

You mustn't run—you mustn't hurry!

You mustn't work—you mustn't worry!

Just sit down and take it cool;

You may live for years; I cannot say;

But, in the meantime, make it a rule

To take this medicine twice a day."

He looked at my tongue and he shook his head—

This was Doctor Wise—

"Your liver's a total wreck," he said,

"You must take more exercise!

You mustn't eat sweets,

You mustn't eat meats,

You must walk and leap, you must also run;

You mustn't sit down in the dull old way,

Get out with the boys and have some fun—

And take three doses of this each day!"

(Continued on Adv. Page 24.)



## "Miss Incognita" That's All!

You will be surprised and delighted to know the rest. If you want to know who she is, and what she does, and the good things in store for you, just write us a postal card. We furnish a Positive Guarantee as to results.

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The Whole World is awakening to the value of Mineral Treatment. The TOXO-ABSORBENT is a compress of Amorphous Minerals which has the Marvelous Power of drawing from the body and absorbing the germs and poisons which cause disease.

### Appendicitis.

The Toxo-Absorbent has never failed to make a prompt cure of this dread disease.

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The Toxo-Absorbent has been uniformly successful in curing this disease which resists all medicines.

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It has cured Tonsillitis, Bronchitis and all forms of throat troubles.

### Lung Disease.

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(Continued from Adv. Page 22.)

He looked at my tongue and he shook his head—

This was Doctor Bright—

"I'm afraid your lungs are gone," he said,

"And your kidney isn't right,

A change of scene is what you need,

Your case is desperate indeed,

And bread is a thing you mustn't eat—

Too much starch—but by the way,

You must henceforth live on only meat—

And take six doses of this each day."

Perhaps they were right, and perhaps they knew,

It isn't for me to say;

Mayhap I erred when I madly threw

Their bitter stuff away;

But I am living yet; and I am on my feet,

And grass isn't all that I dare eat,

And I walk and I run, and I worry, too,

But, to save my life, I cannot see

What some of our able doctors would do

If there were no fools like you and me.

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Plum pudding in the cupboard nine days old.  
Some like it hot, some like it cold,  
But Louise likes subscriptions on her books one  
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Sat on a tuffet,  
Her brain seemed turning to whey.  
A limerick bright,  
She was trying to write,  
To send to Louise that day.

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Who was always a little bit slow in  
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For the very best spice  
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But she sends her renewal today,  
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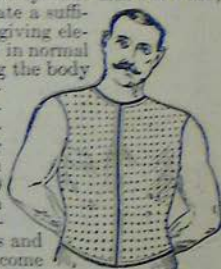
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By William Walker Atkinson

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Three or four years ago—not so long after Mr. Atkinson had brought himself up from a condition of total and apparently irretrievable collapse, mental and physical, to the strong, sturdy physique and keen mentality we know today—he was urged to devote some of his time and thought to instructing others in the principles and methods which bring health out of physical wreck. The result was a powerful series of lessons in **Self-Healing**. They did their work among thousands of people for the few short months in which Mr. Atkinson consented to give them forth.

**SELF-HEALING BY THOUGHT FORCE** is this complete series of lessons published for the first time in permanent form with accompanying Self-Treatments. A suggestion of the subject matter of the lessons will be found on the opposite page.

Of the lessons **MR. ATKINSON SAYS**: "*No healer or teacher has any monopoly of healing. You can do it as well as anyone else, if you have confidence and perseverance. Of course, practice makes perfect in healing, as in anything else. \* \* In these lessons I have given a good practical working plan of self-treatment, and the same methods may be adopted by you in treating others. \* \* Just try this method on yourself or on someone else and see the result. There are good psychological and physiological reasons back of it and it is merely calling into operation certain great laws in a plain everyday way. I know just what I am talking about, and you can demonstrate the thing for yourself if you wish.*"

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